BRAHM GYAN AND WORSHIP OF WAHEGURU

INSIGHTS OF A DISCIPLE OF SRI GURU GRANTH SAHIB

Dedicated to the holy memory of 350th birth anniversary of Sri Guru Gobind Singh Ji

After merger with the Supreme Spirit, the merged soul keeps the identity. As desired by Waheguru, He selects such a soul and endows it with a body to carry out a special purpose. This truth is attested to by Guru Gobind Singh Ji. After his intense worship of Waheguru at the *Hemkunt Parbat* (Name of a mountain), he merged in Waheguru. Then he was selected by Waheguru for rebirth to live again on Earth. During his life time of about 42 years, he performed absolutely marvelous, most noble and most admirable deeds. These deeds are matchless; equaled only by other Sikh Gurus.

INTRODUCTION

The unique wisdom of Sri Guru Granth Sahib is expressed in splendid songs which are set to beautiful melodies. The wisdom pertains to attributes of Creator, attributes of creation, attributes of True Guru, attributes of True Saints, attributes of True Disciples of Guru, and attributes of the ones who are not informed by the wisdom of True Guru. The insights in this book are based on the wisdom of True Guru by a disciple who aspires to become a True Disciple of Guru. His learning from the Guru continues.

Some of the insights in this book are paraphrased versions of *Shabads* of Sri Guru Granth Sahib. Other insights are those as are inspired by the wisdom of Guru of Truth.

According to Guru Nanak Dev Ji and other Sikh Gurus, only one existence is Eternal. And the statements of *Gurbani* (Divine Wisdom of Guru) about the Eternal One are true eternally. He, who earnestly desires to be a disciple of Guru of Truth, must commit to absolute belief in the existence of the Eternal One (Waheguru). The disciple, thus committed, then begins to learn Divine Wisdom which is expressed in *Gurbani*. The awareness of mind about Waheguru starts growing. The awareness grows both intellectually and emotionally. The True Guru or Guru of Truth, Sri Guru Granth Sahib, leads the disciple to *Sehaj* awareness of mind. In this state, the mind is naturally, effortlessly and blissfully connected with Saints, Satguru (Guru of Truth) and Waheguru. The mind experiences deep reverence and love for all three. Waheguru who is Omnipresent, ((Present in everyone, in everything and everywhere in the creation) resides now in the mind of his devotee. The devotee experiences Waheguru present in his mind and devotedly worships Him, with love and reverence.

The Name (*Naam*), the Eternal Existence, has uniquely-infinite names or attributes. If the mind of a person repeatedly reflects on any one name of God with affection, humility and reverence, then God bestows poise, happiness and peacefulness on the mind of that person. The ability to reflect on the names of Waheguru with affection, humility and reverence is developed in the mind only by the wisdom of True Guru.

Guru Nanak Dev Ji, the Founder of Sikh Religion, noted certain names of God which begin the sermons of Sri Guru Granth Sahib. Translated, these names of God are: The One, Sole Creator of all that exists, Omnipresent, Eternal Existence, Active Being, Presence with personality, Fearless, Free of enmity, Immortal Being, Free of transmigration, Sole Cause of His existence (Self-Existent), Remover of ignorance about Himself, Bestower of Divine Wisdom on the mind, Kind Redeemer.

The Guru of Truth unites his disciple with Waheguru. God is known, believed and experienced in the mind by the grace and teachings of True Guru. Guru's disciple unites with God – becomes one with God – by the kindness of Guru – by means of the Divine Wisdom taught by the Guru and by Guru's blessings.

The disciple of Guru focuses on and devotes to God. God has existed before the beginning of time and since the different Eras. He exists now and shall exist forever, in the future.

The source of insights (reflections and experiences) in this book is *Gurbani* of Sri Guru Granth Sahib. As ideas came to mind due to inspiration received from Sri Guru Granth Sahib, those were penned down for future reference. The reflections and experiences are the result of years of reverent study of teachings of Sri Guru Granth Sahib. These may be viewed as the spiritual aspect of the biography of this disciple.

If a Sikh ponders the insights (reflections and experiences) below which are inspired by the wisdom of Guru of Truth while pursuing discipleship of Guru, then he or she would very likely improve upon devotion for Waheguru. In order to enhance devotion for Guru of Truth and Waheguru, it is recommended that the reader also consults the following books: Gems of Divine Wisdom, Worship of God with *Sehaj*, and Fundamental Precepts of Divine Wisdom. These books are related to the teachings of Sri Guru Granth Sahib. All three books were published by Bhai Chattar Singh Jiwan Singh of Amritsar. Many of the insights in this book have been taken out of the aforementioned books.

It is a common practice among Sikh parents to encourage their children to bow (*Matha Tekna*) before Sri Guru Granth Sahib. They themselves bow before the Guru. It is an excellent and wonderful practice. Parents seek help and blessings from the Guru to fulfill their wishes and hopes.

Besides showing respect to the Guru and seeking help for various matters, a must for the Sikh is to beseech the Guru, "Kindly accept me as your disciple. I want to learn Divine Wisdom from you". This heartfelt entreaty (*Ardaas*) to Sri Guru Granth Sahib – the Guru of Truth -- should be made again and again. The learning of Divine Wisdom (*Braham Gyan*) from the Guru of Truth must never end.

The next step is to start learning from the Guru, in earnestness and humility. And never stop learning in order to gain deeper understanding of the wisdom of Guru.

Guru Nanak Dev Ji not only founded the Sikh Religion, he also systematized the method of teaching *Braham Gyan* to enable the awareness of mind (*Surt*, *Dhian*) of his disciple to reach the spiritual destination of *Sehaj* – an effortless and ongoing connectedness with Waheguru. With an act of great grace, Guru Ji openly offers this method to all humanity,

not limiting it to one disciple at a time, as was the case before his advent. This disciple has received benefit from Guru's method of teaching *Braham Gyan*, as it is enshrined in Sri Guru Granth Sahib.

All modes of philosophy, all modes of thought, all feats of intellect, all modes of pleasure, all modes of merry-making, all worldly accomplishments by the pursuers of such modes are meaningless and futile, if there is volitional or ignorant disregard or disbelief in the existence of the Eternal / Infinite One. Without active belief and connectedness with God, the above modes are in fact entrapments in egotism and pursuits of the temporary, false and illusionary.

As the reader would notice, the underlying theme to the ideas presented below is devotion to Waheguru, either the presence of it or the lack of it, in the mind of an individual. Devotion to Waheguru uplifts the personality of a devotee. The lack of devotion to Waheguru brings down the personality of a non-believer. *Gurbani* is clear in asserting the fact that without devotion to Waheguru, an individual does surely succumb to the temptations caused by illusions (*Maya*) and thus suffers the painful consequences in the world and in afterlife. Indifference and disloyalty towards Waheguru is caused by the powerful emotion of egotism of mind. Egotism and devotion to Waheguru do not coexist in the mind.

It is hoped that the reflections, ideas in this book would facilitate the understanding of *Gurbani* and would help the disciples of Guru in their personal journey towards *Sehaj* state of mind. It would be a matter of great joy if a Sikh does in fact benefit from the ideas expressed here.

The insights in this book were penned down over a period of many years. The typing was started in 2014 and finished in early 2017.

It should be noted that the words: God and Waheguru and other Punjabi words for God in this collection of insights (reflections and experiences) are used interchangeably. These words mean the same. The words: Guru, True Guru, Sat Guru, Guru of Truth, Sikh Gurus and Sri Guru Granth Sahib are also used interchangeably. The word devotee is for a humble *Bhagat* (Worshiper) of Waheguru and the word disciple is for a humble *Gurmukh* who learns wisdom from Sri Guru Granth Sahib.

The Guru of this disciple (Student of Truth) is always right. Sri Guru Granth Sahib is the Perfect Guru of Truth. Hence, if a learning of this disciple is not up to par, then this signifies a personal deficiency of this disciple in learning Guru's wisdom. If such a valid deficiency is pointed out by a reader of this book, then this disciple of True Guru would correct the same, with thankfulness.

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CHAPTER 1

INSIGHTS OF A DISCIPLE OF SRI GURU GRANTH SAHIB

The insights that follow are based on understandings which this student has learnt from his Guru of Truth, Sri Guru Nanak Dev Ji and his ten spiritual descendants. The last Guru of Truth is Sri Guru Granth Sahib.

God is Self-Existent. And each of His infinite attributes is unique and is Self-Existent. Because of His attribute of being the Eternal Guru, He dispenses knowledge about Himself to those He selects as His worshipers. He designated Guru Nanak Dev Ji to dispense this knowledge (Divine Wisdom) to others.

The True Guru teaches his disciple unique attributes of Sat Naam (Eternal Truth/Eternal Existence). Also, the Guru teaches his wisdom in the most effective way. Disciple's intellect and emotions are gradually transformed by the truth statements of Guru. Eventually, the disciple progresses to thinking the same thoughts and feeling the same emotions as the Guru of Truth. At this state of awareness, the devotee worships Waheguru with *Sehaj* and is in union with Waheguru, Guru of Truth and Saints.

The disciple/worshiper utters the epithet "Wah" before uttering Guru. This epithet "Wah" expresses marvel at the sublimity of God and Guru. "Wah" also expresses deeply-felt admiration/laudation for the Grace of God and True Guru.

INSIGHTS

1. **What is Naam? Naam is the Eternal Name. All other names are short-lived. They are finite.** Naam refers to Waheguru of infinite names/*gunn*/attributes. Naam was present, in Nirgun Saroop, before the finite names came into existence. Naam is present now, in Sargun Saroop. Naam was present when nature and species of finite names were brought into existence by Naam. Naam is present in the current epoch.
2. Waheguru gives the blessing of *Bandgi* (His worship) to the person He selects. He also blesses the person to become a disciple of Guru of Truth, to learn Divine Wisdom in order to become His worshipper.
3. God is willing and able to love (Be affectionate to) a person who He so selects.
4. Waheguru enables a person to have heartfelt focus on Guru's statements of truth about Divine Wisdom.
5. God is Enabler of union of His devotee with Him.
6. God is Enabler of heartfelt praise of Him by His devotee.

7. Mere parroting of *Gurshabad*, whether abridged as Waheguru, Sat Nam or expanded as in a complete *Shabad*, is basically confirming to one's mind how disparate one's awareness is from Guru's awareness.
8. Listening intently to *Keertan* is a means to move closer to the awareness of the Guru as expressed in the *Gurshabad*.
9. The connectedness with God on the basis of intellectual understanding of *Gurshabads* is distinctive from the connectedness of the heart -- an emotional connectedness.
10. In order to engage emotionally with God, one should focus on such attribute (s) of God as has blessed and helped one. Personal knowledge identifies such an attribute of God.
11. Achieving connectedness with God by means of only one of His attributes is enough to be connected with Him on all of His known and unknown attributes. For example, touching a part of one's body with one's finger not only touches a specific part of the body but also results in touching the body itself.
12. The connectedness with God, both with intellect and emotions, is the Ideal connectedness. Only God can bring this about. In this case, God connects with the person moment to moment, i.e., continuously.
13. Emotional connectedness with Waheguru is due to His Blessing. Self-effort to connect with God by means of His attributes (Such as: He is the Forgiver; He Listens to supplication; He has showered so many other blessings) gives one a start. However, God's willingness to support and intensify self-initiated emotional connectedness is a must to gain perpetual connectedness.
14. To experience God as being "Here and Now" is possible only if He so blesses a person. This blessing is due to Kindness of God. This Kindness is unfathomable. In the same manner the gratitude of the one who is so blessed by God is also unfathomable. In this case, the Giver of blessings is absolutely Unique and the blessed one is also unique, for the blessed feels the sense of gratitude which from his viewpoint is unparalleled.
15. Until God grants the blessing of perpetual connectedness, both intellectually and emotionally, one's self effort to connect with God remains short of reaching the point of perpetual connectedness. Only God's above blessing causes one to be automatically and effortlessly connected with God. Supplicate to Him for this blessing.
16. The experience of connectedness with God can be compared to and illustrated in the following examples: A hungry man gets to eat delicious food; a thirsty man gets to have a sweet and nourishing drink; a traveler reaches his destination; a hopeful person finds his hope fulfilled.
17. *Gurbani*, regarded as one's perfect guide in life, grants the virtues of truthfulness, contentment, thoughtfulness, happiness and peacefulness.
18. Devotion to God, which is of the type that perpetually renders one absolutely humble before God's devotees, gives supreme happiness and absolute contentment. Now, one is perpetually connected with God, both intellectually and emotionally. Now one has: Absolute faith in God, trust in God and one

experiences loyalty, obedience, nearness, humility, reverence, love and commitment towards God -- all rarest blessings of God.

19. The mental state of on-going connectedness with God, which is automatic, effortless and permanent, is the rarest, choicest, priceless blessing of God. This blessing is not received because of any special merit but is received by God's unexplainable Kindness.
20. One is rich in every sense when God casts His glance of Grace on His devotee.
21. The wait for God's Kindness to connect one with Himself, as prolonged as it may be, is absolutely worthwhile, for such Kindness shall happen.
22. The perpetual, automatic connectedness with God is the *"Sehaj"* state of mind. Such a connectedness is blissful and propels one to long intensely for its continuation. When one has this state of mind, one longs to experience more of it, to continue this engagement. The *Bandgi* (Worship of God) of this type, once established, is self-perpetuating.
23. *Bandgi* of God is a blessing of God -- a blessing that God gives. This blessing is independent of the mental state of the one who engages in *Bandgi*. It is similar to the fragrance of a flower and one's capacity to smell the fragrance of the flower. Just as the fragrance of a flower is not exhausted by smelling the flower, in a similar manner the act of *Bandgi* of God does not exhaust the blessing of *Bandgi* that God possesses. Waheguru's capacity to bless is unbounded.
24. The true meaning of *Bandgi* of God is not God's remembrance with one's own innate capacity for awareness but when one's awareness is endowed with *Gurshabad*. It is only then that one, not unlike smelling the fragrance of a flower, experiences the true meaning of *Bandgi* of God. The act of remembrance of God is now transformed into *Bandgi*.
25. There are many compelling reasons because of which God dwells in one's *Hirda* (Mind). These reasons lie in the attributes of God as described by Guru: God is Kind. God forgives. It is in the nature of God to bless.
26. The emotion of gratitude results from numerous blessings one receives from God, because of his attribute of being the Benefactor. Gratitude establishes an emotional bond with Waheguru. God's attribute of absolute Greatness causes reverence for Him. The attribute of being Savior gives rise to the sense of redemption and so on. The emotional bonds thus are multiplied. And closeness to God becomes a reality.
27. Mind has a superb capacity. If the mind desires intensely, sincerely and truthfully, then even God comes to reside in it.
28. God resides in the *Hirda* of His devotee when certain attributes of the mind become a reality. The meaning of union with God or His *Naam* (God's remembrance both intellectually and emotionally) is that certain attributes must develop in the mind of devotee, before it becomes the abode of God.
29. The profound emotion of gratefulness to God for His unmatched Kindness and Benevolence causes Him to reside in the mind of His devotee.
30. By focusing on mind's felt-gratefulness towards God, one becomes focused on God who is the reason for the emergence of emotion of gratefulness. Who

makes one aware of the attribute of Kindness of God? Guru does. Who nurtures the attribute of gratefulness towards God in one's mind? Guru does, by means of his *Shabad*. So, Guru is the real cause of God coming to reside in the mind. That is why Sikhs remember the Guru with the epithet of *Wah* – Sublime, Superb, and Glorious.

31. The attempt to focus on God directly, without discipleship of Guru of Truth and without the presence of mind's attribute of gratefulness or mind's other attributes that emerge as the result of God's attributes, proves futile.
32. Here are certain attributes of the mind, in reciprocal response to the attributes of God that are nurtured by *Gurshabad*. These responses are in harmony with the attributes of God. The reciprocal responses include the emotions of gratefulness, reverence, adoration, humility, dependence, protection from harm, self-insignificance, trust, loyalty, contentment, peacefulness, happiness, hopefulness, optimism, fearlessness, connectedness, delectable focus (Imbibing of *Amrit*), closeness, God is "Here and Now", God is one's own, obedience, affection, love, captivation, focus, conjunction, on course, healthfulness, dedication, service (*sewa*), faith, steadfastness, harmony with God, contentment, composure, poise, oneness with God, enlightenment, *Wade Bhag* (Great fortune), reverence for those who enjoy *Sehaj*, wisdom, freedom from five passions, friendship, intimacy, wonderment, awe, praise, fulfillment, patience, joy, obeisance, worship, warmth, cordiality, liberation, protection, redemption, reformation, confidence, liberation from bondage, connectedness with God and astonishment (*Wah Wah*) about the decrees of God – what God Wills, happens.
33. In Sikhism, Gurus are only eleven – Guru Nanak Sahib (The first Guru) to Guru Gobind Singh Ji (The tenth Guru) and afterwards Sri Guru Granth Sahib.
34. For a Sikh, each *Gurshabad* is the statement of truth by the Guru of Truth. The full awareness and appreciation of each *Gurshabad* is had only with earnest discipleship of Guru of Truth and grace of Guru of Truth.
35. A Sikh's awareness and appreciation of *Gurshabad* may, over time, come close to that of the Guru but it would not rise to the same level as Guru's. Such a rise happened only from the second Guru to the last – Sri Guru Granth Sahib.
36. Someone may reach closest possible to the awareness and appreciation of *Gurshabad* as that of the Guru and experience the state of *Sehaj* sooner than another. Perhaps it depends on the endowed qualities of heart and head of different Sikhs.
37. It seems that perpetual connectedness with God occurs because of one's destiny, or cognitive-emotional endowment, or divine intervention – help and guidance by Guru and God, or earnest study of *Gurbani*, or a combination of all of the above.
38. The only factors, that one may improve upon in order to become closer to God, are an earnest and dedicated attempt at the study of *Gurbani* as well as adherence to the precepts of *Gurbani*.
39. A proper study of *Gurbani*, over a period of time, develops an increasingly intense regard for God, both intellectually and emotionally, moving the devotee

closer and closer to God. Or one may correctly say that God moves closer and closer to the *Gurbani*-Inspired individual till He permanently resides in the *Hirda* of His devotee. Then one achieves union with God, here on Earth and hereafter.

40. The centeredness on proclivities of one's own mind and thus be led by mind's urges, desires, choices is distinctive from centeredness on *Gurshabad,* and be led by its teachings and tenets.
41. *Gurbani* extols thoughts, emotions and actions that result from discipleship of Guru of Truth.
42. While the intellectual and emotional bonds with God strengthen but one has yet not reached the state of *Sehaj* (Union with God), one starts experiencing the pangs of separation from God – a natural consequence. This occurs because on the one hand there is longing to unite with God (*Shardha*) and on the other hand one experiences separation from God (*Birhon*).
43. It is by the Grace of God that one meets the Guru and accepts and commits oneself to *Gurshabad*. *Gurshabad* inculcates the intellectual and emotional bonds in one's mind. The progress towards *Sehaj*, i.e., perpetual connectedness with God, brings about the experience of separation from God as well as longing to be close to God. This process includes elements of both joy and suffering. However the eventual and hoped for union with God comes about as the *Gurshabad* takes a stronger and stronger hold of one's mind. Finally the mind experiences such intensity of emotional bonds with God as are contained in *Gurshabads*. And the devotee is blessed with the experience of *Sehaj* state of mind.
44. The inception of the above process in one's mind and its culmination in *Sehaj* are due to the Grace of God. God Himself causes this.
45. The Grace of Guru and God is experienced by the mind when one is enchanted by Guru and God. This enchantment is the consequence of such attributes of God as bring about God-revering and God –loving changes in one's mind.
46. The configurations of emotional bonds with God that are created in one's mind by *Gurshabads* are the most august for one's mind.
47. The Guru praises God in light of His attributes. With ownership of *Gurshabads* by the disciple, Guru's mind is grafted on to Sikh's mind. God, the Giver of blessings, then reveals Himself to the Sikh. After this occurrence, Sikh is blessed with the choicest blessings of God, i.e., the blessings of reverence for God and love for God. With these blessings of God, the Sikh gets delectably focused on God. This is the state of *Sehaj* – of *Naam Ras*, *Har Ras*, *Amrit Ras*, *Prem Ras*.
48. *Sehaj* is the par excellence state of mind. The tenth door, which was closed before is now wide open, enabling the Sikh to witness and experience the Grandeur and Beauty of God.
49. God and God's devotee are in a mutual relationship. God blesses His devotee by virtue of His attributes. The devotee reciprocates to God's blessings with emotional responses. The emotional responses strengthen into emotional bonds, over time. The devotee does not forget God. God does not forget the devotee. As the emotional bonds multiply over time as the result of emotional

responses to God's blessings to the devotee, the devotee feels ever-blessed. The devotee remembers God in an uninterrupted manner and longs for ever-vivid experience of God's presence. Devotee's connectedness with God is the result of Guru's views of the attributes of God. Ignorance of God's attributes is the cause of disconnection with God and hence misery in this existence and the one hereafter.

50. The devotee of God always longs for the company of those who enjoy emotional bonds with God. The devotee of God believes that it is the benevolence of God, not any personal merit of the devotee, that God blesses him with His protection and the company of the ones who are connected with God.
51. When God makes His abode in devotee's heart, the sense / experience of riches thus possessed is far, far beyond the possession of any material wealth.
52. If the woes and challenges of the world are like getting across a dreadful ocean, then devotion to God is a sure way to overcome the woes and challenges.
53. One wanders aimlessly, goaded by *Maya*, when disconnected with God. Grace of God endows the mind of the devotee with sincere love for God. This in turn brings about union with God.
54. Once united with God, the devotee naturally incorporates many of the attributes of God in his personality. For example, the devotee becomes fearless; does not harbor enmity towards anyone; is malice-free; is worry-free.
55. Separated from God, one lives in self-betrayal and believes to be true that which is actually false.
56. God loves him who loves God. This happens only when valuing God is above all other valuing. To be one with God is far superior an experience than all else which is pursued in disconnection with God.
57. In the situation of eternal bond of love with God, nothing dissuades the devotee to forsake his love for God and to prefer other pleasures in disconnection with God.
58. To be disconnected with God is to live life in falsehood. Life is short like the perch of a bird on the tree at night.
59. The devotee of God yarns for perpetual connectedness with God. Separation from God renders the devotee utterly destitute. He must reconnect with God, sincerely, but not ritualistically.
60. To view a person of low rank while such a person is connected with God is self-deception. The correct attitude towards the devotee of God is to show respect and admiration.
61. The devotee of God lives life of nobility, protected by God.
62. The experience of a devotee's eternal bond of love for God is appreciated only by another devotee, so blessed. None else can fathom it.
63. To dwell on the attributes of God and thereby to develop emotional bonds with God is the only meaningful way of living the life. To dwell otherwise is meaningless.
64. The Absolute Ruler of all, the infinitely attributed God, blesses the humble with His love. The humble one, before God, is superior to all who are disconnected

with God. God, the Salvation Giver, resides in the mind of his devotee who enjoys peace and happiness.

65. The ill-speaker of God's devotee knows no peace and happiness in this world and the next, no matter what claims he has to meritorious acts in life. Such a person is in the grip of passions of lust, anger, greed, love of *Maya*, egotism and fear. He is bound to suffer failure in life because of the disconnection with God.
66. God honors his devotees in the manner in which no one else can honor.
67. Great fortune brings one to an everlasting and loving relationship with God. All ideation and doubts are then satisfied. One lives fearlessly and the cycle of death and birth is shattered.
68. God redeems and honors the worst sinner if God blesses such a person with the blessing that causes the person to love God. In oneness with God, all doubts about what is true and noble are dispelled.
69. It is by virtue of the company of believers, who are one with God through their love and reverence for God, that a person becomes one with God.
70. The emotional bonds of believers with God endow the views of believers with the power to transform an initiate and help move the person closer to God.
71. If Waheguru protects someone, then no one can harm that person. While physical harm may occur, no harm occurs to the mind of His devotee. The devotee's faith in Waheguru, his moral values, fearlessness, inner peace and inner happiness are not harmed.
72. If Waheguru inspires someone, then that person suffers from no worries. The ups and downs of life are faced with fortitude by the devotee of Waheguru.
73. If Waheguru provides His support to someone, then that person enjoys freedom from suffering of all types.
74. If someone's relationship with the One who is omnipotent, omnipresent, omniscient and possessor of infinite treasures is that of a child or a devotee, then it is logical that such a person is super-satisfied, super-happy, super-peaceful, super-protected.
75. For each of the known attributes of Waheguru, there is a corresponding attribute of His devotee. For example: The corresponding attribute of the devotee to the attribute of Waheguru of Absolute Grandeur, is absolute humility, absolute insignificance.
76. More intense a positive emotion a devotee has towards Waheguru, closer is the devotee to Waheguru. The positive emotions towards Waheguru include love, reverence, humility, gratefulness, faith, obedience, wonderment about the person of Waheguru, longing, fidelity, supplication, loyalty, acknowledgement of His Grace.
77. If the emotional links of a devotee with Waheguru are multiple and intense, then the devotee is in union or is closer to union with Waheguru.
78. The union of a devotee with Waheguru is of two types. One type is continuous. The other is intermittent and discrete.
79. The devotee of Waheguru supplicates to Him for deep and on-going intimacy with Him.

80. The teachings of True Guru are capable of advancing the rational and emotional connections of the disciple with Waheguru, from non-existent to full bloom.
81. It is relatively far easier to comprehend the rational aspects of True Guru's teachings than it is to experience the emotional aspects of his teachings..
82. *Pooran Gurmukh*, a spiritually advanced disciple of True Guru, is in complete harmony with the thoughts and emotions of his Guru and thus is also in complete harmony with Waheguru.
83. Waheguru is capable of listening and fulfilling the supplication of His devotee.
84. The True Guru teaches his disciple about the attributes of Waheguru. He assures his disciple of the Existence of Waheguru. He sensitizes his disciple about the insignificance of human beings before the Grandeur of Waheguru. He teaches his disciple to become a child in order to ask the Father for guidance and support. He stresses the above matters again and again in order to develop such thoughts and emotions towards Waheguru as improve disciple's personality.
85. It is imperative to have heartfelt belief in the existence of Waheguru and the guidance of True Guru in order to have the following invaluable blessings: happiness, contentment, peacefulness, to be free of malice, to be the well-wisher of all in the creation, fearlessness, and freedom from worry.
86. The spiritual compositions enshrined in Sri Guru Granth Sahib exhibit the intensity of love and reverence of the composers, for Waheguru, True Guru and Saints. These compositions are a treasure trove of spiritual education for the disciples of Sri Guru Granth Sahib.
87. The connectedness of the mind of a devotee with Waheguru is easy and natural if the connectedness is accompanied with the feeling of pleasure, spiritual bliss. When the pleasure stops, the connectedness in a natural manner also stops. One may resort to effort to reconnect with Waheguru but it is a far different experience than natural connectedness, which is accompanied by the experience of pleasure, joy.
88. Some individuals claim that the connectedness with Waheguru gained by means of volition or personal effort, such as chanting His Name, eventually leads to natural, effortless connectedness with Waheguru and the experience of spiritual pleasure. It is a viewpoint which can only be verified as valid by the practitioners of this practice.
89. The opposing view to the above claim is that the volitional type of connectedness with Waheguru only reinforces the discontinuity which is inherent in effort. Without the effort, stoppage to connectedness with Waheguru must and does occur. The chanting of a name of Waheguru is an empty practice. For example, chanting the name of a person would be meaningless if there is no mutual regard, no mutual affection, no mutual love, no mutual respect, no mutual trust and no mutual sincerity between two individuals. In the same manner a Sikh of Guru / devotee of Waheguru must first cultivate the emotions of respect, sincerity, honesty, love, faith and trust towards Guru and Waheguru. Only then a Sikh can hope for a mutual relationship of affection and love with Guru and Waheguru.

90. Learning from *Gurbani* and then thinking about or chanting Waheguru is the way to heartfelt connectedness with God and eventual success in experiencing the *Sehaj* state of mind.
91. Waheguru is the epitome of Divine Power and Divine Beauty (*Jalaal* and *Jamaal*).
92. If a disciple of True Guru is passionately devoted to his Guru and Guru's teachings and has clear understanding of Guru's teachings, then that disciple has clear insight into the personality of Guru and Waheguru.
93. Devotion to and understanding of the teachings of True Guru eventually lead to automatic connectedness with Guru and Waheguru. This state of awareness is *Sehaj*, according to *Gurbani*.
94. It ought to be an easy task to gain on-going, loving and reverential connectedness with Waheguru if a person acknowledges the fact that Waheguru manages His creation in all regards and that all creation is under His absolute command. Then why is it not an easy task to have on -going connectedness with Waheguru? The answer is: The varieties of obstacles, which have their origin in physical or mental conditions of an individual, prevent the individual from easily connecting with Waheguru.
95. In order to overcome the obstacles, which prevent an individual from easily connecting with Waheguru, help and guidance is needed from the wisdom of True Guru in addition to passionate supplication to Guru and Waheguru for the blessing of affectionate connectedness with Guru and Waheguru.
96. The significance of daily prayers, in the morning and evening, which are prescribed for the Sikhs, is as follows: There is a variety of thoughts and a variety of emotions towards Waheguru expressed in the Divine Wisdom of True Guru. If a Sikh thoughtfully and devotedly does the prescribed prayers, then in due course of time the thoughts and emotions of True Guru towards Waheguru become the thoughts and emotions of disciple of the Guru. The outcome of doing the prescribed prayers is that the disciple of Guru becomes aware of the Personality of Waheguru and thus experiences intimacy with Him.
97. It should be noted that the seven prescribed prayers teach the disciple of Guru the same principles as are taught by other sermons of Sri Guru Granth Sahib.
98. There is a special place for the word Waheguru in Sikh Faith. The explanation for this is as follows: One of the attributes of Waheguru among His infinite attributes is that He is Guru, the remover of ignorance about Himself. He removes the ignorance from the mind of a person by means of the Divine Wisdom of True Guru.
99. The most common words used by the Sikhs to remember/connect with God are Waheguru and Sat Naam. Sat Naam denotes: He who is Eternal.
100. For a disciple of True Guru who has not yet progressed far enough spiritually, the connectedness of his / her mind with Waheguru alternates between forced connectedness and automatic connectedness. Forced connectedness is when the disciple connects volitionally and with conscious effort. Automatic connectedness with Waheguru is when the disciple of True Guru experiences automatic / natural connectedness – without conscious effort.

101. In the *Sehaj* state of awareness – when the mind is effortlessly and naturally connected with True Guru and Waheguru – the disciple of True Guru experiences deeper meanings of Divine Wisdom of Guru.
102. The divine words of wisdom of True Guru stir deep emotions in the mind of his disciple. These emotions are felt deeper yet when an accomplished *Keertania* (Singer of verses of Guru's divine songs) performs *Keertan* (Renders the verses of Guru into a song).
103. If a disciple of True Guru experiences deep humility towards Waheguru and also experiences total surrender of self in the shelter of Waheguru, then Waheguru is vividly present in the mind of His devotee.
104. If a disciple of True Guru begins to feel the emotions expressed in the verses (Sermons) of *Gurbani*, then over time, this experience grows the devotional awareness of the disciple for Waheguru.
105. A disciple of True Guru can intensify the quality of his worship of Waheguru by supplication to Guru and Waheguru for their assistance in this regard.
106. The True Guru inspires his disciple to steadfastly believe and accept that Waheguru is omnipresent; sanctions all that happens; grants life of peace and happiness to His devotee; frees His devotee from all kinds of fears; protects His devotee against adversity, ends worries of His devotee.
107. The Tue Guru inspires his disciple to have unwavering faith in Waheguru. The True Guru ensures the following for the disciple: Success in noble undertakings, protection from enemies, protection of his honor, supremacy over powerful rulers and experience of ambrosial pleasure which comes from worship of Waheguru.
108. The True Guru blesses his disciple to worship Waheguru without fear of any kind; to seek and be in the company of fellow-worshipers; to enjoy the shelter and support of Waheguru.
109. Waheguru is the Knower of innermost thoughts and feelings of everyone and the Sustainer of life.
110. The True Guru advises his disciple to be aware of attributes of the Personality of Waheguru, for this awareness fills the mind with positivity and optimism –*Chardhi Kala*.
111. Devotion to Waheguru, as cultivated by the True Guru makes his disciple an upbeat person.
112. Devotion to Waheguru, as taught and created in the mind by the True Guru, creates a variety of deep emotions in the mind of disciple. The emotions act as powerful bonds between Waheguru and His devotee.

113. At times, connectedness with Waheguru is astonishingly easy. There is no ideation then. No effort is needed to connect with Waheguru. The mind just has the connectedness with Waheguru.

114. Waheguru is not only the Creator, Sustainer and Destroyer of His absolutely magnificent creation. He can also be befriended as the dearest Friend by following the advice of True Guru.

115. Waheguru manifests Himself in the smallest details of His creation. He can be seen clearly and right in front by His devotee -- His humble friend.

116. *Bhaana* (Decree) of Waheguru trumps the power of supplication to Him.

117. To be able to bow before Waheguru in absolute humility gives the devotee a sense of great pride, great fulfillment, gratitude to Him, great fortune, favor of Waheguru, automatic connection of mind with Waheguru, absolute submission and sense of deep selflessness. So the devotee bows before Waheguru again and again and reaps the fruits thereof.

118. Each lesson of True Guru makes the mind of his disciple bow before Waheguru.

119. All are in disconnection with Waheguru except those who are disciples of the True Guru.

120. God is absolutely wondrous. Whoever believes in this and utters this eternal fact is the blessed one.

121. The wisdom of Guru sheds light on various topics. The statements of Guru are statements of Truth, valid for all times. When a disciple of Guru incorporates these truth statements into his mind, then the Truth changes the awareness of the mind of the disciple. And the disciple is connected with the Truth, Waheguru, both in thoughts and emotions.

122. Waheguru is ever an intimate Friend of His devotee. Waheguru does what is necessary to keep this relationship intact.

123. A variety of terms have been used in *Gurbani* to denote spiritual pleasure, such as: *Mahan Ras, Aatam Ras, Prem Ras, Sehaj Ras, Naam Khumari, Naam Ras, Aanad Ras, Amrit Ras, Shabad Ras, Raam Rasayan, Har Ras, Raam Ras, Saar Ras.*

124. Devotee's awareness of the personality of Waheguru has three components: Intellectual component which comprehends the attributes of His personality, emotional component which connects the devotee emotionally with Waheguru and the pleasure (Joy) component which sustains connectedness of the devotee with Waheguru.

125. The learning acquired from the Divine Wisdom of True Guru provides intellectual clarity about the personality of Waheguru and His creation. It

provides emotional closeness to Waheguru. It provides spiritual pleasure in connectedness with Waheguru.

126. *Gurbani* is in the form of poetic-melodious renditions of the Divine Wisdom of True Guru. This is a unique method of transforming the awareness of Guru's disciples.

127. An earnest devotee of Waheguru has knowledge of own limitations, defects, frailties. The devotee also knows that he is devoted to Him who is limitless, absolutely free to act, lord of all, blemish-free, and of perfect personality on all accounts.

128. The devotion to the One of Perfect Personality compensates for the imperfections of His devotee. Thus the devotee is not trapped within the imperfections of his personality. The devotee transcends his imperfections because of his devotion to the Perfect One – Waheguru.

129. The time spent in mental closeness to Waheguru is the most blessed time, on all accounts. He who engages in such mental closeness to Waheguru is most fortunate and is most praiseworthy.

130. Listening to the views of believers in Waheguru (The True Guru being at the top of believers) is critical towards progress along the spiritual path. Avoidance of non-believers is also critical, for they talk with doubt and disbelief about Waheguru.

131. There is only one way to have a love relationship with Waheguru. Spiritual pleasure is the way to love Waheguru, to worship Him. This relationship is possible only if True Guru and Waheguru desire to create such a relationship. This desire on their part happens if the aspirant is destined to have such a gift. It may happen also if the aspirant moves the True Guru and Waheguru by virtue of his sincerity and intensity of supplication to True Guru and Waheguru to be blessed with a relationship which is endowed with spiritual pleasure (Aanand).

132. The True Guru is in *Sehaj* state of mind each and every moment. He enjoys a continuous flow of *Naam Simran*. His inner self is permanently connected with Waheguru. He experiences *Darshan* of Waheguru, moment to moment.

133. The Guru of Truth encourages and assists his disciple to also achieve the *Sehaj* state of mind. He also teaches his disciple to live a noble life. In short, the True Guru makes his disciple into a saint.

134. The ideas and emotions related to the personality of Waheguru are sustainable in the mind only with the Grace of Waheguru.

135. When a devotee addresses his Guru or Waheguru, he is in the presence of Waheguru and his Guru.

136. A mind devoid of warmth and humility for Waheguru can never connect with Him.

137. Doubt is the enemy of Truth and vice versa.

138. Waheguru, the Great enabler, creates a proper mix -- proper balance in the worldly life and the spiritual life of His devotee – between the temporary and the eternal.

139. Waheguru, the Great artist, creates images of the temporariness moment to moment. Then he destroys them and creates more again. The Great artist Himself does not change. He is eternal.

140. True Guru (Guru of Truth) creates images, in the mind of his disciple through *Gurbani*, which are of permanent quality. True Guru is the great artist who creates images of the Permanent and those of Permanence.

141. Intensity of devotion brings Waheguru face to face to the devotee.

142. Waheguru is hungry for love of His devotee. Exploit this weakness of Waheguru. This way of love is the only way to be intimate with Waheguru.

143. Supplicate to the Supreme Being for His help to free the mind from worries, anxiety and fears.

144. The pleasure which is had in connectedness with Waheguru is far superior to any other pleasure. This pleasure lasts forever.

145. Heart-felt supplication before Waheguru is a way to connect with Him.

146. Heart-felt gratefulness for Waheguru is a way to connect with Him.

147. Heart-felt humility towards Waheguru is a way to connect with Him.

148. Heart-felt reverence for Waheguru is a way to connect with Him.

149. Heart-felt admiration for Waheguru is a way to connect with Him.

150. Mere cogitation, whether done by self or someone else and no matter how refined, is absolutely incapable of connecting one with Waheguru.

151. If a person can do heart-felt supplication before Waheguru, then the mind of that person possesses all other deep emotions for Waheguru.

152. The *Sehaj* state of awareness connects the devotee's mind with Waheguru effortlessly and continuously. It provides joy, poise, contentment, peacefulness to the mind. It frees the mind from fear, anxiety and worry. It motivates the devotee to do noble deeds. It expels malice, jealousy and ill will from the mind and replaces these with godly qualities of service and love of humanity.

153. One's mind feels pride, fulfillment, gratefulness, when the mind bows before Waheguru in earnest submissiveness.

154. If a person incorporates the truths stated in the Divine Wisdom of Guru of Truth (Satguru) in the mind, then these truths change the awareness of the person. And the person is connected with the Truth, in thoughts and emotions.

155. If a person sings a verse (s) of *Gurbani* with sincerity, then one experiences spiritual stimulation. This excitement causes the person to inwardly bow before Sri Guru Granth Sahib and Waheguru.

156. The Punjabi words for spiritual pleasure are: *Mahan Ras, Atam Ras, Prem Ras, Sehaj Ras, Naam Khumari, Naam Ras, Aanad Ras, Amrit Ras, Shabad Ras, Raam Rasayan, Har Ras, Raam Ras, Saar Ras.*

157. If the spiritual pleasure is robust and intense, then the devotee of Waheguru witnesses Him everywhere.

158. If a devotee of Waheguru experiences joy from *Keertan* of *Gurbani*, then the quality of *Keertan* as experienced by the devotee is ideal. Listening to such a melody of *Keertan* gives the devotee experience of connectedness with Guru and Waheguru.

159. If the melody of *Keertan* is enjoyable, whether sung by self or someone else, then no need is experienced to hear the same *Shabad* in a better melody.

160. If the melody of *Keertan* is enjoyable, whether sung by self or someone else, then connectedness with Waheguru is also experienced.

161. If The *Naam Simran* (Thinking about Waheguru) is enjoyable, then no need is experienced to think of Waheguru in a better way.

162. If thinking about Waheguru is enjoyable, then connectedness with Waheguru is also experienced.

163. The experience of a continuous and automatic flow of *Naam Simran* (Thinking about Waheguru) is one of the top aims of a devotee of Waheguru.

164. Behind the external eyes which see the external world, there is a set of internal eyes. The external eyes see the image of something or someone. The internal eyes see wat is hidden from the external eyes or what the image signifies. In fact the external eyes see what the internal eyes see. The external and internal eyes are closely related. The above is also true for the external and internal ears. Thus, if mind's eyes (Internal eyes) see Waheguru everywhere, then the external eyes also see Waheguru everywhere.

165. The Punjabi words / phrases for a devotee of Guru or Waheguru are: *Daas, Bhekharee, Gulam, Upashak, Shardhawan, Bal Bal Jaan Wala, Abhlakhi, Sharan Aaeaa Hoya, Mangta, Golaa, Galteeyan Da Putla, Sewak, Gunheen, Dolan Wala, At Dee Nimrtaa Waala, Ghabra Jaan Waala, Chaakar, Wad Bhaaga.*

166. The devotee of Waheguru is aware of own limitations and frailties.

167. The devotee knows that he / she is devoted to Him who is Limitless, absolutely Free, Lord of all, blemish-Free, of Perfect Personality.

168. The time spent in mental closeness with Waheguru is the most blessed time, on all accounts.

169. The *Aatma* (That which gives life to the body) is in constant communion (*Simran)* with Parmatama. The *Aatma* is permanently connected with Parmatama.

170. When the thoughts and emotions, i.e., the awareness of a person becomes pure with the help of Divine Wisdom of Guru, then the mind becomes one with the *Aatma*; the mind then is connected with the *Aatma*. The mind is in the S*ehaj* state of awareness. And now the mind, the *Aatma* and Parmatma are in unison; they are connected. The mind and *Aatma* become indistinguishable from Parmatma.

171. The mind of a person cannot be in harmony with *Aatma* when it is lacking in knowledge of Divine Wisdom of Guru.

172. When Parmatma and *Aatma* and the mind of a person are in harmony, then the person lives a holy, godly life. With each breath, such a person remembers

Waheguru, i.e., is in constant connectedness with Waheguru. The person so blessed makes living with honest means and shares his wealth with others.

173. The mind and *Aatma* of True Guru are in permanent connectedness with Waheguru.

174. The wisdom of True Guru is very powerful. This wisdom puts sinners, thieves, dacoits, way wards on the right path of noble living.

175. Waheguru is the cause of all existences, both animate and inanimate. So all is nothing but Parmaatma.

176. Listening to the views, of those who believe in the existence of Waheguru and the infinite attributes of the personality of Waheguru, is critically important for spiritual progress. Avoidance of the company of non-believers is also critically important for spiritual progress, for they express disbelief or doubts in the existence and personality of Waheguru. The company of believers is helpful. The company of disbelievers or doubters is hurtful to spiritual progress.

177. There are only two ways to have a love relationship with Waheguru: Either Waheguru initiates this relationship or rarely an entreaty made by an aspirant from the depth of heart for His love bears fruit.

178. The intensity of devotion to Waheguru brings Him face to face with the devotee.

179. The experience of spiritual pleasure (*Naam Ras)*, which makes the connectedness with Waheguru natural and effortless, is very elusive. If the experience of this pleasure becomes on-going and intense, then that state of mind is supreme in every respect. Then Waheguru is perceived here and now.

180. The words of *Gurbani* are saturated with the love of Waheguru. The True Guru is perfectly connected with Waheguru, moment to moment. The love for Waheguru, which is expressed in *Gurbani*, has the power to connect the disciple of Guru with Waheguru. Only the one who is connected with Waheguru can enable another to connect with Him.

181. The True Guru has profound reverence and love for Waheguru. The Guru encourages and motivates his student (Sikh) to develop reverence and love for Waheguru and thus grow in spiritual attainment.

182. Nothing is or can be hidden from Waheguru. He is Omnipresent and He is Omniscient.

183. The devotee of Waheguru ought to be deeply grateful to Him, for He grants the love relationship to the devotee in spite of his countless defects.

184. Always be mindful of the Greatness of Waheguru and lowliness of self.

185. Waheguru, the Great Artist, creates images of temporariness moment to moment. The Great Artist Himself, however, is Eternal.

186. To remain unaware of the Truth is to waste away life and to gain nothing.

187. If the discipleship of True Guru is on-going, then the precepts taught and emotions instilled by the Guru are in the mind on an on-going basis. Therefore being in the presence of Waheguru is inescapable, for this is the most important lesson which Guru teaches. If Waheguru is present, then all blessings including

Naam Ras and *Sehaj* state of awareness are available to the mind of disciple of Guru.

188. If Waheguru of infinite attributes is continuously in the awareness of a person, then this achievement / blessing is of incomparable value to any other human achievement.

189. Waheguru is the cause of everything in nature. He also sustains everything till the allotted time and then he destroys everything. The clear, doubt-free understanding and conviction of this truth by an individual connect him with Waheguru. But the hardpan of ignorance and doubts is too hard to break through and experience the truth. Help is needed. If Waheguru favors a person, then He provides this help through the Divine Wisdom of Guru of Truth, the True Guru.

190. The ignorance and doubts can only be overcome by becoming the disciple of True Guru. The inner transformation of self with the help of Divine Wisdom of Guru removes ignorance and doubts from the mind and thereby one is connected with Waheguru who is then experienced as the Lord, Parent and Friend.

191. Guru Gobind Singh Ji gave practical demonstration of various principles of Sikh Faith like his nine predecessors.

192. Everyone is under constraints and is captive of habits, thoughts, emotions, concerns, worries, duties and natural urges etc. Even Waheguru, in His *Sargun Saroop*, is under compulsion because of His nature to create life, sustain life and then to destroy it. There are so many more examples of self-imposed constraints which originate from Waheguru's own nature.

193. If a person is able to address Waheguru from the depth of heart and with reverence, humility and love, then Waheguru remains obscure no more. The tough thing is that we are not able to address Him in this manner no matter what we do, without the assistance of True Guru. This assistance is rendered to the seeker in the form of Divine Wisdom. It takes time to learn and understand this wisdom and for the mind to make adjustments / improvements accordingly.

194. The true Guru develops devotion for Waheguru in the mind of his disciple. Guru's teachings cause the quality of disciple's devotion for Waheguru to move closer and closer to Guru's level.

195. The True Guru betters the quality of his disciple's devotion. The disciple learns to: Revere Guru and Waheguru; value his relationship with Guru and Waheguru which grows over time; value Divine Wisdom of his Guru; listen to the *Keertan* and enjoy it; listen intently to discourses by the learned Sikhs on Guru's teachings; aspire to be mentally connected with Waheguru; share own understanding of Guru's wisdom with other disciples of Guru; be committed and be an earnest disciple of Guru; not engage in ill-thoughts and ill-deeds; be inclined to do good and honorable deeds; value godly qualities -- such as truth, compassion, contentment; pay obeisance to Guru and Waheguru; be grateful to Guru and Waheguru; be humble to disciples of Guru, Guru and Waheguru; strive to understand the meanings of *Shabads* of Guru; pray to Guru and Waheguru for

assistance, guidance and protection; aspire for permanent connectedness with Guru and Waheguru.

196. Dormant devotion for Waheguru can be activated by lovingly singing and listening to the verses of *Gurbani*. This gives quick taste of the *Sehaj* state of awareness.

197. What a wonder it is that Waheguru gives semblance of permanence to what is temporary! What a wonder it is that Waheguru gives semblance of continuity to what is discontinuous! One moment something is, the next moment it is not.

198. On His canvass, Waheguru the Artist paints anew every moment. Nothing remains the same from one moment to the next moment. Only He is the same moment to moment; the wisdom of True Guru is the same moment to moment.

199. The Jaap Sahib composition of Tenth Guru, Guru Gobind Singh Ji, focuses the mind of his disciple on the personality of Waheguru. The verses of Guru produce reverence and love for Waheguru in the mind of his disciple. Thus the disciple begins to enjoy the company of Waheguru.

200. Waheguru is within and closest to the mind of His devotee in full glory and in possession of infinite blessings. Focus the mind on Him with reverence and affection. Thus enjoy the *Sehaj* state of awareness.

201. Along the path of spiritual journey, the mind of a devotee of Waheguru is the best judge to know what spiritual progress has been made and what still needs to be made. This is facilitated by the knowledge of Divine Wisdom of True Guru. The devotee seeks guidance from his Guru.

202. True Guru encourages and motivates his disciple to repeat what the Guru says, with humility and sincerity as an earnest student. His offer to the disciple is that over time, Guru would create the same reverence and love for Waheguru as he has for Waheguru.

203. The teachings of True Guru become increasingly sweet-tasting, pleasure-giving as the intellectual and emotional aspects of disciple's mind imbibe the teachings in an ever-ascending clarity. It is the sweet-tasting quality of the teachings that in time gives experience of *Sehaj* state of awareness to the mind of disciple.

204. From time to time, someone challenges Waheguru's authority. He lets this individual bloat with egotism. Then He finishes him off with one blow, never to be heard from, again.

205. If the mind of a devotee has profound devotion for Waheguru, then he is in the presence of Waheguru – has *Darshan* of Waheguru. The devotion is made profound by the teachings of True Guru.

206. It is a great favor of True Guru that an individual is admitted to his school. To succeed in learning Guru's wisdom is to be fortunate beyond words.

207. Science unlocks the secrets of nature. True Guru unlocks the secrets of Maker of nature. Just as secrets of nature exist independent of science, in the same manner, secrets of the Maker of nature exist independent of the wisdom of True Guru. The secrets of Maker of nature exist of their own accord. The secrets of the Maker of nature are disclosed to the Guru of Truth by His grace.

208. If a devotee is absolutely doubt-free about the existence of Waheguru, then he is in union with Waheguru. The devotee becomes doubt-free by learning the Divine Wisdom of Guru, over time.

209. Union with Waheguru is preceded by the following process over time: Disillusionment and a sense of unhappiness with temporariness of everything in the creation (*Varaag)*, aspiration for the Permanent (*Birhon)*, search for the Permanent, onset of *Sehaj* state of awareness and then union with Waheguru. There is no set time table for the process to complete. These mental states are caused by the Divine Wisdom of True Guru. This actually is a game that Waheguru plays over and over again with different individuals. He rejoices playing this game. The True Guru facilitates this game by promoting and supporting this game. The participants in this game are: Waheguru, True Guru and True Disciples of Guru.

210. In playing the game of Divine Love, the disciple of Guru, devotee of Waheguru, gains noble conduct, financial security, fulfillment of noble desires and salvation – freedom from the cycle of birth, death and rebirth.

211. Devotee's supplication to Waheguru, "You have tantalized me for a very long period of time. Now be Kind. Come to me. Meet me. Don't be distant from me. I love you. I have profound regard for you. In the name of love, please descend from your high pedestal and meet the lowly one. I long for union with you. I say your names to attract your attention towards me. If you come to me, then I will stop calling for you. My entreaty to you then will be, don't ever leave me."

212. Waheguru is never tired. He is busy taking care of His infinite number of tasks. He is free of any exertion in dealing with infinite number of tasks.

213. Perfect supplication of a devotee to Waheguru for union with Him ends in union with Him instantaneously. The devotee finds himself in the lap of Waheguru.

214. An open mind with humility is cognizant of deficiencies in self and seeks to remove those deficiencies. If such a mind comes across an idea or someone who does not have the deficiencies, it takes a leap instantaneously and incorporates the non-deficient in self.

215. Understanding of self and understanding of Waheguru, through Divine Wisdom of True Guru, moves the mind from deficient to non-deficient, from imperfection to perfection and from man to Guru, (Baba Lehna Ji became Guru Angad Ji). The requirement is that the learner must be open-minded and steadfast to learn what the mind does not know, but is eager to know.

216. The definition of Sikh is: A person who is cognizant of the fact that he is deficient in Divine Knowledge but is keen to learn from the Guru, in earnestness and humility. However, the Sikh never claims to have reached the status of Guru in his understanding of Divine Knowledge. So a Sikh is a Sikh in perpetuity.

217. While learning the Divine Wisdom of Guru, a time comes when reflection on any Name (attribute) of Waheguru connects the mind of devotee to the Greatest, the Purest, the Most Compassionate, the Kindest, the Omnipotent, the King of kings, the Ruler of creation, the Best Friend, the Parent, the Beloved.

218. A syllabus, from simple to advanced, of Divine Wisdom should be created. The lessons a child would learn are different than the lessons that an adult would learn. If such a syllabus can be perfected, then it would be hugely beneficial to students of Divine Wisdom at various levels of spiritual growth.

219. Guru Arjan Dev Ji says: A devotee protected by Waheguru experiences no suffering. Yet he himself died undergoing the worst ever torture at the hands of his tormentors. This is a contradiction. However, at Guru's spiritual level of communion with Waheguru, the contradiction is a contradiction no more. Yes, the Guru underwent extreme torture but because of the protection from Waheguru he did not experience suffering. His continuous connectedness with *Raam Naam* served as the antidote to suffering. The suffering did not disconnect him with Waheguru. The Guru's words while being tortured were: *Tera kia meetha laagey, Har Naam padaarath Nanak mangey* (Lord, I experience torture as a sweet blessing from you. My entreaty to you is to grant me permanent connectedness with you and maintain my connectedness with you).

220. The Great Enabler makes it possible for a person to give due attention to worldly tasks while simultaneously paying attention to Waheguru, Guru and Saints in love and reverence.

221. Nothing exists without the Great Enabler making something to exist. Nothing happens without the Great Enabler causing something to happen.

222. Develop an alphabetized dictionary / glossary of difficult words that are in each of the *Nit Nem* compositions – Punjabi and English.

223. Love relationship between the devotee and Waheguru is mutual. Waheguru acknowledges the devotee as His own (*Toon mera, maen tera*) and the devotee acknowledges Waheguru as his own (*Toon mera, maen tera*).

224. *Naam Japo* means: Remember Waheguru with love and reverence. Remember Him with the name Waheguru, for Wah in this name stands for love, reverence and heart felt praise for Guru.

225. An attribute of Waheguru is Guru – Remover of ignorance from the mind. All eleven Gurus of Sikh Religion, from Guru Nanak Dev Ji to Guru Granth Sahib are removers of ignorance.

226. Divine wisdom inculcates emotional bonds with Waheguru.

227. The impression that emerges from the study of precepts of Sikh Gurus - from Guru Nanak Dev Ji to Guru Granth Sahib – is that, overtime, a sincere study of the teachings of True Guru brings the learner closer and closer to God. The True Guru instills such thoughts and emotions in the mind of his disciple as lead to emotional bonds with God. In time, these emotional bonds get established and intensify as the disciple evolves to higher levels of awareness of Guru's *Shabads*. Then a time comes when Guru's *Shabads* become disciple's own. At this stage, the mind of the disciple is akin to that of the Guru. However, this stage of awareness is reached in utmost humility towards the Guru. Thus it is impossible for the disciple to claim equality with the Guru. The awareness of the Sikh about God and godly life may parallel that of his Guru but the disciple always considers himself as the dust of Guru's feet.

228. The coming of a person to the True Guru, becoming Guru's disciple and then progressing in ideas and emotions, are preordained by the Kind One. It is the destiny of the disciple that propels him towards the pinnacle of awareness - the awareness that inheres in Guru's *Shabads* and is expressed in the *Shabads* of True Guru. At this stage, the Grace of God connects the devotee with Himself in a continuous flow of His remembrance. This state of awareness is called *Sehaj* - an effortless, automatic and perpetual connectedness of the inner-self of the devotee with God. The devotee experiences spiritual bliss - inner peace, contentment and joy.

229. As the various emotional bonds fuse together, a master emotional bond with God takes shape. This master emotional bond with God may be termed Divine Love or Devotion. Divine Love generates profound appreciation of the Divine Wisdom of Guru. It also generates spiritual bliss, total contentment, sense of great freedom and independence, happiness par excellence, inner-peace, freedom from fear, intense focus on the personality of the Eternal One. The mood of love of God brings about the *Darshan* - vision of God by His Grace.

230. The Sikhs continue to give the same veneration to Sri Guru Granth Sahib as they accord to Guru Nanak Dev and the other nine Gurus of the Sikhs. They regard each of them as the True Guru – Guru of Truth.

231. The precepts of all of the Gurus of Sikhs are wholly congruent. Each of them lived by and taught the same principles. The underlying principles to the decisions they took to meet the contemporary challenges were identical to the precepts of Guru Nanak Dev Ji, the Founder of Sikh Religion. And they dispensed Divine Wisdom, on behalf of God as His emissaries.

232. The Sikhs seek and receive Divine Wisdom and blessings from their Gurus. A Sikh sings praises of the True Guru, for the True Guru connects the Sikh with Waheguru.

233. The precepts of Divine Wisdom are not meant only for followers of Sikh Religion. These precepts are of universal importance. They apply to everyone. Anyone may come to the True Guru, in sincerity and humility, to learn the lessons of Divine Wisdom. True Guru's door is open to all. No one is barred from coming to him. How far would a disciple progress spiritually, it depends on his destiny as well as his fidelity as a disciple.

234. The Tenth Guru of Sikhs, Guru Gobind Singh Ji, enjoined all Sikhs that after his passing on (in 1708 A.D.) to regard Sri Guru Granth Sahib, the Holy Scripture of the Sikhs, as the True Guru after him. Since then, Sri Guru Granth Sahib is revered as Guru by Sikhs and shall continue as the True Guru, forever.

235. The emotional bonds with God and the corollaries of these bonds, that are cultivated by means of the devoted study of the teachings of True Guru, are as follows: (For a more detailed treatment of emotional bonds with Waheguru, please refer to, “Worship of God with Sehaj” by Amarjit Singh Bal. This book was published by Bhai Chattar Singh Jiwan Singh of Amritsar, in 2014)

236. Faith in Waheguru,

237. Trust in Waheguru,

238. Obedience to Waheguru,
239. Wonderment about the personality of Waheguru,
240. Service of Waheguru,
241. Gratitude to Waheguru,
242. Homage to Waheguru,
243. Fidelity towards Waheguru,
244. Intimacy with Waheguru,
245. Intimacy is mutual between the devotee and God,
246. Humility before God,
247. Focus on Waheguru,
248. Invaluableness of intimacy with Waheguru,
249. Pleasing Waheguru,
250. Supplication before Waheguru,
251. Oneness with Waheguru,
252. Waheguru grants freedom from bondage,
253. Steadfast relationship with Waheguru,
254. Ingenuous relationship with Waheguru,
255. Magnetism of Waheguru,
256. Harmony with Waheguru,
257. Reciprocation of Waheguru's favors,
258. Worship of Waheguru,
259. Shelter of Waheguru,
260. Loyalty to Waheguru,
261. *Darshan* (Vision) of Waheguru,
262. *Darshan* enthralls the devotee,
263. Pangs of disjunction with Waheguru,
264. Repentance over having lived in disjunction with Waheguru,
265. Kindness of Waheguru,
266. Veneration of Waheguru,
267. Most-cherished and most-valued relationship with Waheguru,
268. Forgiveness by Waheguru,
269. Grace of Waheguru,
270. Absolute sway of Waheguru over all in the creation,
271. Consummate devotion to Waheguru,
272. Waheguru as Friend and Parent.
273. Put succinctly, the Divine Wisdom of True Guru is that Waheguru Exists. He is not a figment of imagination. The passionate outpouring of reverence and love for Waheguru in the teachings of True Guru inspires the disciple to also revere and love Waheguru. The real aim of human life is to revere and love Waheguru and the reverence and love for Waheguru leads to intimacy and oneness with Waheguru. Now, Waheguru is experienced both within and outside of the mind.

The above is possible only if the person is a disciple of True Guru and the disciple is destined to learn the wisdom of True Guru.

274. The pinnacle of understanding and acceptance of *Gurbani* (Divine Wisdom) is dawn of *Sehaj* state of awareness (Automatic, natural and continuous connectedness of the mind with Waheguru) and *Aatam Ras* (Spiritual pleasure).

275. The truth is that everyone and everything in the entire creation are in constant awe and reverence of Waheguru. Only the True Guru knows this truth and teaches it. Only a true disciple of Guru accepts this truth.

276. 'Reverence and love' for *Gurshabads* is also 'love and reverence for Waheguru'. If one cultivates love and reverence for *Gurshabads*, then 'love and reverence for Waheguru' is experienced automatically.

277. Guru Nanak Dev Ji has provided a summary version of the infinite attributes of Waheguru in the *Mool Mantar* of Jap Ji Sahib. These attributes are part of the infinite attributes of Waheguru.

278. *Gurshabads* are truth statements made with certitude by the True Guru.

279. *Haumen* (Egotism) is akin to *Manmat* (One's own view of what is worth thinking and worth putting into action). *Manmat* is opposed to *Gurmat* (View of True Guru about what is worth thinking and worth putting into action). *Manmat* may be due to ignorance of *Gurmat* or it may be due to rejection of *Gurmat*. *Manmat* propels the mind to entertain ill-thoughts and perform ill-deeds. *Gurmat* propels the mind to entertain noble thoughts and perform noble deeds.

280. The Divine Wisdom of Guru Granth Sahib gives an immense push to the mind of devotee towards worship (Remembrance with reverence and love) of Waheguru. Anyone who is an earnest and respectful student of Guru Granth Sahib must feel this push to undertake worship of Waheguru. The True Guru motivates his disciple to follow the *Gurmat* way of life in a steadfast manner.

281. Knowledge about the Creator is possessed only by the Teacher of Truth. The True Teacher (True Guru) is blessed and empowered by Waheguru to dispense knowledge about Truth. The True Guru is in union with the Creator by virtue of his deepest sense of humility and devotion for the Creator.

282. It is the 'intensity and purity' of devotion which units a person with Waheguru.

283. The moment a disciple is fully engaged and connected with the divine verses of True Guru, that very moment the disciple also has *Darshan* of Guru and Waheguru. Then the disciple experiences the mental state of being in the Presence of Guru and Waheguru. "*dhan so vela jit darshan karna, haon balharee satgur charnaa*".

284. Present yourself before the Great Presence by means of the words of Guru Jot, from Guru Nank Dev Ji to Sri Guru Granth Sahib Ji. For example: *Toon thakar tum pe ardas*…Address Waheguru with the knowledge that you are in His presence. This act puts the devotee right in front of the Great Presence. Now the devotee may express his thoughts and emotions towards Waheguru. The

Great Presence listens to devotee's expressions of heartfelt gratefulness, humility, reverence, intimacy, protection etc. The Great Presence listens and blesses the devotee.

285. The Great Presence listens. He knows it all. But He responds only when He is accorded due reverence, humility and affection.

286. The impact of *Gurbani* softens the mind. It makes the mind *kheeva.* The hardened and insensitive mind (*kithor* mind) is changed. The end *Sloks* of Sri Guru Granth Sahib are particularly impactful in making the mind *kheeva* and devotional towards Waheguru.

287. Most benefit towards spiritual experience and spiritual progress is derived by directly and single-mindedly addressing the Great Presence by means of any verse of Sri Guru Granth Sahib. The repeated use of this method also helps in gaining the continuous flow of connectedness of mind with Waheguru.

288. The Presence of Waheguru is experienced when the attention of mind (*Surt*) is automatically centered at the pinnacle point inside the brain. This is caused by the power of *Gurshabad*. The Divine Wisdom of Guru of Truth (Sri Guru Granth Sahib) helps the mind reach the pinnacle point in the skull. This experience happens after the disciple of Guru succeeds in internalizing the thoughts expressed in *Gurbani* as well as succeeds in owning the emotions that are expressed in *Gurbani*. There is no other way which can cause effortless ascendency of the mind to the aforementioned pinnacle point.

289. The Guru of Truth reveres his true disciple. The disciple reveres his Guru. The Sikh aspires to be in the presence of his Guru. The Guru aspires to be in the presence of his Sikh. *Nanak kee prabh paas benantee terey jan dekhan paawan.* The devotees (*Jan)* of Waheguru are the disciples of True Guru.

290. The mind experiences vivid Presence of Guru and Waheguru when *Gurbani* is recited or read or sung with deeply felt emotions of humility, reverence, gratefulness and devotion for Guru and Waheguru.

291. The mind experiences the presence of Guru and Waheguru with increasing clarity as the emotions of humility, reverence, gratefulness and devotion towards Guru and Waheguru intensify.

292. Subdue the ugly, unbridled passions of mind in order to experience the Beautiful One.

293. When Waheguru shows the way to Him (Waheguru), then the devotee experiences Him, the Greatest Prize. It is an accomplishment Par excellence -- an act of greatest discovery. And the devotee is blessed with peace of mind, nobility and lasting happiness.

294. *Gurbani* makes one worthy of the peak experience. *Gurbani* helps one to have the peak experience. *Gurbani* centers the attention (*surt*) at the pinnacle point in the brain (*Dasam Duar*). *Gurbani* connects one with Saints, Guru and Waheguru. *Gurbani* causes spiritual thoughts and emotions to develop in the mind.

295. God is Protector.

296. God is Giver of His Blessings.

297. God is willing and able to Love, be affectionate to a person who he so selects.
298. God enables a person to have heartfelt focus on *Gurshabad*.
299. God is Enabler of union with Him.
300. God is Enabler of heartfelt praise of Him.
301. Parroting of *Gurshabad*, whether abridged, as Waheguru, Sat Nam or expanded as in a complete *Shabad*, is basically confirming to one's mind how disparate one's awareness is from Guru's awareness
302. Intently listening to *Keertan* is a means to move closer to the awareness of the Guru as expressed in the *Gurshabad*.
303. The connectedness with God on the basis of intellectual understanding of *Gurshabads* is distinctive from the connectedness of both the head and heart.
304. In order to engage emotionally with God, one should focus on such attribute (s) of God as has blessed one. Personal knowledge identifies such an attribute of God.
305. Achieving connectedness with God by means of only one of His attributes is sufficient to be connected with Him on all of His known and unknown attributes. For example, touching a part of one's body with one's finger not only touches a specific part of the body but also results in touching the body itself.
306. The ongoing connectedness with God, both with intellect and emotions, is the Ideal connectedness. Only God can bring this about. In this case, God connects with the person, moment to moment.
307. To experience God as being "Here and Now" is possible only if He so blesses a person.
308. The above blessing is Kindness of God. This Kindness is unfathomable. In the same manner the gratitude of the one who is so blessed by God is also unfathomable. In this case, the Giver of blessing is absolutely Unique and the blessed is also unique. The blessed feels the sense of gratitude which from his viewpoint is unparalleled.
309. Until God Grants the blessing of perpetual connectedness, both intellectually and emotionally, one's self effort to connect with God remains short of reaching the point of perpetual connectedness. Only God's blessing causes one to be automatically and effortlessly connected with God.
310. Connectedness with God can be compared to and illustrated in the following examples: A hungry man gets to eat delicious food; a thirsty man gets to have a sweet and nourishing drink; a traveler reaches his destination; a hopeful person finds his hope fulfilled.
311. *Gurbani*, regarded as one's perfect guide in life, grants the virtues of truthfulness, contentment, thoughtfulness, happiness, peacefulness.
312. Devotion to God, which is of the type that renders one absolutely humble before God's devotees, gives supreme happiness and absolute contentment. Now, one is perpetually connected with God, both intellectually and emotionally. Now one has: Absolute faith in God, trust in God, loyalty, obedience, nearness, humility, reverence, love and commitment towards God -- all rarest Blessings of God.

313. The mental state of on-going connectedness with God, which is automatic, effortless and permanent, is the rarest, choicest, priceless blessing of God. This blessing is not received because of any special merit but is received by God's unexplainable Kindness.

314. One is rich in every sense when God casts His glance of Grace.

315. The wait for God's Kindness to connect one with Himself, as prolonged as it may be, is absolutely worthwhile, for such Kindness shall happen.

316. The perpetual, automatic connectedness with God propels one to long intensely for its continuation, i.e., when one has this state of mind, one exhorts oneself to experience more of it, to continue this engagement. The *Bandgi* (Worship) of this type, once established, is self-perpetuating.

317. *Bandgi* of God is a blessing of God -- a blessing that God gives. This blessing is independent of the mental state of the one who engages in *Bandgi*. This is similar to the fragrance of a flower and one's capacity to smell the fragrance of the flower. Just as the fragrance of a flower is not exhausted by smelling the flower, in a similar manner the act of *Bandgi* of God does not exhaust the blessing of *Bandgi* that God possesses. God continues to bestow this blessing on others.

318. The true meaning of *Bandgi* of God is not God's remembrance with one's own awareness, but when one's awareness is endowed with *Gurshabad*. It is only then that one, like smelling the fragrance of a flower, experiences the true meaning of *Bandgi* of God. The remembrance of God or thinking about God is now transformed into *Bandgi*.

319. There are many compelling reasons because of which God dwells in one's *Hirda*. These reasons lie in the attributes of God as described by Guru. God is Kind. God forgives. It is in the Nature of God to bless.

320. God is Benefactor. The emotional bond of gratitude results from numerous blessings one receives from God.

321. The emotional bond of reverence is due to the fact that God is absolutely magnificent.

322. There are numerous relational attributes of God with His devotee because of which closeness to God becomes a reality for His devotee.

323. God resides in the *Hirda* (The center of both intellect and emotion) when certain attributes become a reality of the mind of His devotee.

324. Union with God and perpetual *Naam Simran* (God's remembrance both intellectually and emotionally) happen when certain attributes develop and emerge in the mind of His devotee. For example, if the gratefulness of a devotee is profound for the Kindness and Benevolence of God, then God resides in the Hirda of His devotee and is in union with him. To unite with God is to be profoundly grateful to Him for His blessings. Gratefulness to God is profound when it is experienced moment to moment by the devotee.

325. By focusing on mind's attribute of gratefulness towards God, one becomes focused on God who is the reason for the emergence of emotion of gratefulness. Who makes one aware of the attribute of Kindness of God? Guru of Truth does.

Who nurtures the attribute of gratefulness towards God in the mind? Guru does, by means of his *Shabad*. So, Guru is the real cause of God residing in the mind of Guru's disciple. That is why Sikhs remember their Guru with the epithet of *Wah* – Sublime, Superb, and Glorious.

326. An attempt to focus on God directly and unite with Him proves futile without the presence of gratefulness and other emotions which are nurtured in the mind by Guru's wisdom.

327. There are certain emotional attributes of the mind, in reciprocal response to the attributes of God that emerge and are nurtured by the *Gurshabad*. These responses of the mind are in harmony with the attributes of God. The responses of the mind of devotee towards God are: Gratefulness, reverence, adoration, humility, dependence, protection from harm, self-insignificance, attraction, trust, loyalty, contentment, peacefulness, happiness, hopefulness, optimism, fearlessness, connectedness, delectable focus, closeness, God is here and now, God is one's own, obedience, affection, love, captivation, absorption, conjunction, on course, healthfulness, dedication, service (*sewa*), noble thoughts and noble deeds, faith, steadfastness, harmony with God, contentment, composure, poise, oneness with God, enlightenment, *Wadey* Bhag (great fortune), reverence for those who enjoy *Sehaj*, freedom from five passions, friendship, intimacy, wonderment, awe, praise, fulfillment, patience, joy, obeisance, worship, warmth, cordiality, liberation, freedom, protection, redemption, confidence, liberation from bondage, astonishment (*Wah, Wah*).

328. In Sikh Religion, Gurus are only eleven – Guru Nanak to Guru Gobind Singh and afterwards Sri Guru Granth Sahib.

329. For a Sikh, the *Gurshabad* is of the Guru of Truth. The full awareness and appreciation of it is had only by the guidance and grace of Guru.

330. Sikh's awareness and appreciation of *Gurshabad* may, over time, come close to that of the Guru but it would not rise to the same level as of Guru's. Such a rise happened only from the second Guru to the last – SGGS.

331. Someone may reach closest possible to the awareness and appreciation of *Gurshabad* as that of the Guru, to the state of *Sehaj*, sooner than another. Perhaps it depends on the endowed qualities of heart and head of different Sikhs.

332. It seems that perpetual connectedness with God occurs because of one's destiny, or cognitive-emotional endowment or divine intervention in the form of help and guidance by Guru and God or study of *Gurbani* or a certain combination of all of the above.

333. The only factor that one may improve upon in order to become closer to God is an earnest and dedicated attempt at the study and proper understanding of *Gurbani*.

334. A proper study of *Gurbani*, over a period of time, develops an increasingly intense regard for God, both intellectually and emotionally. This results in one moving closer and closer to God. Or one may correctly say that God moves closer and closer to the individual till He permanently resides in the *Hirda* of His devotee. One achieves union with God here and hereafter.

335. The centeredness on mind's urges, desires, choices is distinctive from centeredness on *Gurshabad* and be led in life by its teachings, tenets.

336. Gurbani extols the qualities of emotions, thoughts and actions that result from centeredness on *Gurshabad*.

337. While the intellectual and emotional bonds with God strengthen and one has yet not reached the state of *Sehaj*, one starts experiencing the pangs of separation from God – a natural consequence. This occurs because on the one hand there is longing to unite with God and on the other hand one experiences separation from God.

338. It is by the Grace of God that one meets the Guru of Truth and accepts and commits oneself to *Gurshabads*. *Gurshabads* inculcate the intellectual and emotional bonds in one's mind. The progress towards Sehaj, i.e., perpetual union, connectedness with God, brings about the experience of separation from God as well as longing to be close to God. This process includes elements of both joy and suffering. However the eventual and hoped for union with God comes about as the *Gurshabads* take stronger and stronger hold on one's mind, i.e., one's mind experiences the intensity of emotional bonds with God that are contained in *Gurshabads* (Wisdom of Guru of Truth).

339. The inception of the above process in one's mind and its culmination in *Sehaj* are due to the Grace of God. God Himself causes this.

340. The Grace of Guru and God is when one is enchanted by Guru and God. This enchantment is the consequence of such attributes of God as bring about God-revering and God–loving changes in devotee's mind.

341. The configurations of emotional bonds with God that are created in devotee's mind by *Gurshabad* are the most august for devotee's mind.

342. The Guru praises God in light of His attributes. With ownership of *Gurshabad* by a Sikh, Guru's precepts are grafted on to Sikh's mind. God, who bestows blessings, then reveals Himself to the Sikh. After this occurrence, Sikh is blessed with the choicest blessings of God, i.e., the blessings of reverence for God and love for God. With these blessings of God, Sikh gets delectably focused on God. This is the state of *Sehaj* – of *Naam Ras, Har Ras, Amrit Ras, Prem Ras.*

343. *Sehaj* state of awareness enables the Sikh to witness and experience the Grandeur and Beauty of God.

344. God and God's devotees are in a mutual relationship. God blesses His devotee by virtue of His attributes. The devotee reciprocates to God's blessing with an emotional response. This emotional response strengthens into an emotional bond, over time. The devotee does not forget God. God does not ignore the devotee. As emotional bonds multiply over time as the result of emotional responses to God's blessings on the devotee, the devotee feels

ever-blessed. The devotee remembers God in an uninterrupted manner and longs for ever-vivid experience of God's Presence.

345. Devotee's connectedness with God is the result of extension of Guru's awareness of God, to his disciple.

346. Ignorance of God's attributes is the cause of disconnection with God and hence misery in this existence and the one hereafter.

347. The devotee of God always longs for the company of those who enjoy emotional bonds with God.

348. The devotee of God believes that it is the benevolence of God, not any personal merit of the devotee, that God blesses him with his protection as well as the company of the ones who are connected with God.

349. When God makes his abode in devotee's mind, the experience of riches thus possessed is far beyond the possession of any material wealth.

350. If the woes and challenges of the world are like getting across a dreadful ocean, then devotion to God is a sure way to overcome the woes and challenges.

351. One wanders aimlessly, goaded by *Maya*, when disconnected with God. Grace of God endows the mind of the devotee with sincere love for God. This in turn brings about union with God.

352. Separated from God, one lives in self-betrayal and believes to be true that which is actually false.

353. God loves him who loves God. This happens only when valuing God is above all other valuing.

354. To be one with God is far superior an experience than all else which is pursued in disconnect with God. In the situation of eternal bond of love with God, nothing can persuade a devotee to prefer other gains and pleasures in disconnect with God.

355. To be disconnected with God is to live life in falsehood. Life is short like the perch of a bird on the tree at night.

356. The devotee of God yarns for perpetual connectedness with God. Separation from God renders the devotee utterly destitute. He must reconnect with God, sincerely, but not ritualistically.

357. To view a person as of low rank while such a person is connected with God is self-deception. The correct attitude towards the devotee of God is to show respect and admiration.

358. The devotee of God lives life of nobility, protected by God.

359. The experience of a devotee's eternal bond of love for God is appreciated only by another devotee so blessed. None else can fathom it.

360. To dwell on the attributes of God and thereby to develop emotional bonds with God is the only meaningful way of living the life. To dwell otherwise is meaningless.

361. The Absolute Ruler of all, the infinitely attributed God blesses the humble with His love. The humble one is superior to all who are disconnected with God. God, the salvation Giver, resides in the mind of his devotee who enjoys inner peace and happiness.

362. The ill-speaker of God's devotee knows no peace and happiness in this world and the next, no matter what claims he has to meritorious acts in life. Such a person is in the grip of powerful passions (lust, anger, greed, love of the temporary in the world, vanity and fear), and is bound to suffer failure because of the disconnection with God.

363. God honors his devotees in the manner in which no one else can honor.

364. Great fortune brings one to an everlasting and loving relationship with God. All ideation is then satisfied. One lives fearlessly and the cycle of death and birth is shattered.

365. God redeems and honors the worst sinner if God blesses such a person with His glance of Grace.

366. In oneness with God, all doubts of the devotee about what is true and noble are dispelled.

367. It is by virtue of the company of believers, who are one with God through their love and reverence for God, that a person becomes one with God.

368. The emotional bonds of believers with God endow the teachings of believers with power to transform an initiate and move the person closer to God.

369. To realize God is to change the focus of mind from worldliness to godliness and this is possible in the blink of an eye.

370. With an attitude of reverence, remember those who have done the above.

371. Gurus and devotees of the Gurus (*Sants*) are the ones who have realized God.

372. Satguru (Guru of Truth) is one attribute of God of infinite attributes.

373. The individual, upon whom God bestows the attribute of Satguru, becomes the Satguru.

374. An ordinary individual becomes a *Sadhu* when that individual relates to the Satguru with reverence and love.

375. Love and reverence is engendered towards God in the mind of an individual who is blessed with the company of a *Sadhu*. Such an individual receives the ambrosial Name -- connectedness with God.

376. Guru Gobind Singh Ji named the Sadhu, described above, as a Khalsa (*Nirmal*, pure).

377. Khalsa, *Sadhu*, *Braham Gyani*, *Sant*, *Fakir Rabana*, Bhagat are names for the same individual.

378. Sikh Gurus hold a *Sadhu* in highest esteem.

379. *Sadhu* or Khalsa and Guru are indistinguishable, for Guru makes a *Sadhu* in his image.

380. Admirable (respected and loved) is Khalsa of the Guru and admirable is victory (overcoming of obstacles and odds) of the Guru.

381. The mind of a *Manmukh* wanders in all directions, away from *Aatma* and God.

382. The mind of a *Gurmukh* (who honors and devotes to the teachings of the Guru) focuses and refocuses upon *Aatma* and God.

383. God Exists. He is known by His Grace through Guru's teachings.

384. Accept the absolute authority of God over His creation in order to unite with Him.

385. Egotism can only be overcome by acknowledging the sovereignty of God over His creation.

386. Things happen as enjoined by God.

387. God communicates with the language of love.

388. God is Self-Existent. He Exists because of Himself.

389. God views the True Guru and his disciples with special favor.

390. It is by God's Grace that one meets the True Guru.

391. God is not impressed by one's worldly merits.

392. Guru teaches his disciple many noble lessons.

393. Love of God brings about many honorable changes in the devotee.

394. God exalts His chosen ones.

395. God brought about His creation by a single order. No one can obstruct God's commands.

396. Sins are cleansed from the mind by God's Grace.

397. God's Grace makes one fit to worship Him.

398. No one knows the origin of God's creation.

399. There are universes upon universes in God's creation.

400. The humble ones are honored by God.

401. No one will ever know the full scope of God's greatness.

402. God's Grace is boundless.

403. Invaluable and unique is every matter that relates to God.

404. God's seat of His eternal power is a mystery. Countless are those who sing His praises.

405. Divine Wisdom is distinctive.

406. Faith should teach divine wisdom, compassion and supremacy of God.

407. Nothing is imperfect about the actions of the Perfect Being.

408. Union of a devotee with God occurs with His Grace.

409. God is the cause of causes - the Grand Cause.

410. God is actively involved with His creation.

411. The quintessence of godly life is to imbibe the Nectar of God's Name.

412. The most worthwhile and rewarding labor is to devotedly-remember God.

413. God Exists. It is from God that all else came into existence.

414. God's seat of His eternal power is a mystery.

415. No one has the intellect to fathom the Greatness of God.

416. Peace and happiness are experienced by remembering God.

417. The only way to escape the grip of falsehood is to learn from those who are devoted to God.

418. Death is certain.

419. Only the True-Guru dispenses knowledge of the Truth.

420. The entire creation sings praises of God.

421. Forgetfulness of God leads to pitfalls and suffering in life.

422. Life's goal should be an earnest and inner-connectedness with God.

423. All actions performed in life are judged by God.

424. Only the thoughts and deeds that please God are noble.

425. Forgetfulness of God leads to entrapment in falsehood.

426. Guru's instruction destroys all falsehood.

427. Self-gratification leads one away from remembrance of God.

428. Fake-instruction leads one away from remembrance of God.

429. Guru unites his disciples with God.

430. Guru advises his disciples to congregate and share stories about God.

431. Fear of the Fearless destroys all fears.

432. Saints are those who live by Guru's instruction.

433. Peace and happiness are not possible in disjunction with God.

434. Death comes to all. One must live a noble life by following Guru's instruction.

435. Guru's instruction averts ignoble thoughts and ignoble deeds.

436. Guru's instruction builds the boat in which one safely crosses the ocean of life.

437. Guru advises not to waste time and to begin remembering God.

438. The central issue of life is to learn from the Guru.

439. Fools seek the temporary and illusory.

440. God honors those who do not ignore Him for a moment.

441. Follow Guru's instruction to love the One who is Incomprehensible and who is Omnipresent.

442. True-Guru's instruction helps overcome one's fire of discontent.

443. To devote to God is to engage in the most profitable business.

444. One must make the most in this brief life-time by worshipping God.

445. God enacts myriad of plays.

446. Obsession with worldly bonds prevents conjunction with God.

447. True faith enables one to distinguish between heaven and hell.

448. Love of God is different than observance of rituals.

449. The godless persons cannot escape unworthy, immoral conduct.

450. Everyone is born with a road map of life.

451. Greatness of God cannot be fathomed.

452. It is by God's Grace that one is redeemed.

453. The temporary and illusory temptations snare everyone except Guru's disciples.

454. Speculations about God can never truly describe Him.

455. The true devotee loves God with ardent affection.

456. No one except God Himself knows the true extent of His attributes.

457. To escape ill-thoughts and ill-deeds, one must follow Guru's instruction about God.

458. Living by falsehood, one's whole being is impure. Living by the truth, one's whole self is made pure.

459. As one sows, so one reaps. Sow the Name of God, reap peace and happiness.

460. No one ever has gotten rid of the impurities of one's self without devotion to God.

461. The real treasure is God's Name. It is obtained with Guru's instruction.

462. True love for God is what He values above all.

463. Deep understanding of True Guru's instruction connects one with God who loves His creation.

464. True love for God is forever and is had as a disciple of the Guru.

465. The godless person is off the right path and is without support.

466. All, other than the disciples of the True-Guru, are mired in dysphoria.

467. Guru's precepts bond one's mind with God. Then one is blessed with eternal peace and happiness.

468. The outward scintillation without the love of God is futile. The disciple of the Guru worships God and enjoys the unique pleasure therefrom.

469. The disciple of Guru finds God dwelling within the heart and overcomes fear and worldly temptations.

470. The illusion of permanence conceals the reality of impermanence.

471. God is present in the ascetic as He is in the self-indulgent. Satguru (True Guru) teaches how to find the Hidden, Indescribable God.

472. The world is gone astray under the spell of illusions created by *Maya*.

473. Grace of God brings one to the Satguru who frees one of egoism.

474. Devotee of God comes into this world blessed by God.

475. God is the Sole and Grand Cause of all that there is in addition to Him.

476. True supplication before God is to ask for the blessing which makes it possible to praise Him.

477. To ignore Divine Wisdom of the Guru is to sink one's good fortune of having been given human birth.

478. The essential nature of world is temporary like a white, lofty structure formed of smoke.

479. The true devotees of God cannot be praised enough.

480. We are obligated to worship our Creator and Sustainer.

481. God sanctions union or disunion with Him.

482. God is the only One who is Eternal. He is the sole cause of drama of creation. To love God is to practice the highest virtue.

483. Observance of rituals to impress people does not cleanse one's mind of impurities.

484. God brings about the union of body and soul.

485. Devotion to God trumps all other efforts to free oneself from fear.

486. Honesty is the corner stone of worship of God.

487. There is one specific way to unite with God. This specific way is comprised of humility, reverence, love and gratefulness to God.

488. To be truly-wealthy is to remember God with reverence and love.

489. To deserve the title of *Musalmaan* (Follower of Islam) is tough.

490. Everyone and everything in this world is here only for a limited time.

491. A true devotee of God remains loyal to Him under all circumstances, with His Grace.

492. The path of righteous conduct, which is illuminated by Guru's teachings, leads to true success in life.

493. Closeness to God saves one from harm and suffering.

494. The cycle of birth and death is due to unfulfilled desires in the present life.

495. A foolish person always speaks that which has no abiding value.

496. Worship of God is the means to unite with Him.

497. God determines who is base and who is noble.

498. God is the only One who is Immortal. He is the Provider of His creation.

499. God's reign over His creation is eternal.

500. God's powers transcend the domain of possible.

501. God is Eternal. He is the Benevolent-Benefactor.

502. It is by God's Grace that one follows Guru's instruction.

503. That which pleases God happens.

504. The entire creation is under the absolute Command of God.

505. One ought to accept Guru's teachings unreservedly because the True-Guru dispenses nothing but Truth.

506. The way out of the conundrum of tyranny, corruption and mass-ignorance is worship of God.

507. There are irreconcilable differences between the disciples of Guru and those ignorant of Divine Wisdom of Guru.

508. Successful merchants are those who deal in the Name of God. The benefit of bathing at holy rivers pales before the benefits of worship of God.

509. Callousness of one's mind is the reason for disjunction with God.

510. Guru's Divine Wisdom enables one to experience the Presence of God everywhere.

511. The choicest gift of God is His Grace which implants His worship in man's mind.

512. The fire of discontent can be extinguished only with the Name of God.

513. Guru is the tree of contentment which bears flowers of faith and fruit of Divine Wisdom.

514. Guru's words of Divine Wisdom are of surpassing elegance.

515. True Sikh is not a victim of endless discontent.

516. Disjunction with God creates a malevolent disposition.

517. Human nature is capricious but subject to the will of God.

518. Learnedness and sectarian allegiance do not unite one with God.

519. True love of man for God is irresistible and consummate.

520. The devotee's thirst for remembrance of God is natural and is insatiable.

521. The *Dhadee* - singer of God's praises - sings in God's presence. He is in union with God.

522. A wrong cannot be wished away. It can only be righted or forgiven.

523. Pain and pleasure - physical or mental - are ordained by God.

524. Disconnected with God, people become befuddled, fearful and self-destructive.

525. The Grace of True- Guru brings about choicest blessings for the disciple.

526. Ritualism, no matter how austere, accrues no spiritual or moral benefit to the adherent.

527. The True-Guru always eulogizes the Eternal and Inscrutable One.

528. Capriciousness changes into faithfulness with God's Grace.

529. The True-Guru's job is to sing praises of God. This job is assigned to the True-Guru by God Himself.

530. Humble deportment towards God is essential to conquer the malady of fear.

531. There are antecedents to union with God.

532. The invaluable crown jewel - imperishable soul - dwells in the body.

533. God is engaged in the business of His worship.

534. One cannot escape sinful conduct without the help of God.

535. One enjoys the ambrosia of God's Name when the mind is focused on God in a steady manner with the guidance of Guru.

536. To conquer one's ego is to unite with God.

537. The purity of body and mind is achieved in connectedness with God.

538. God, the Indescribable One, gives knowledge about Himself through the Guru. He gives the ambrosia of His Name to His devotee to drink.

539. Union with God is beyond ethics, wealth, worldly success and salvation.

540. The ambrosial Name of God keeps one healthy. Otherwise the body becomes the instrument of all sorts of vices.

541. Everyone is inflicted with five invincible passions. Devotion to God is the only way to conquer these passions.

542. Asceticism practiced ritually and without purity of inner-self, is meaningless.

543. Nothing excels God's Name in curative power or as aim of devotion.

544. The cycle of birth and death is due to disjunction with God and sinful acts.

545. Mankind wastes away the precious gift of life - gives away a diamond to gain a *kowree*.

546. The love of Guru's disciple for God is natural and ingenuous.

547. Everyone's days in this world are numbered. Aspire for union with God.

548. Guru's wisdom changes one's perspective and character.

549. An undisciplined mind is akin to an elephant in the jungle.

550. Peace, happiness and worship of God cannot be gained without subduing the passions that corrupt the mind.

551. Worship of God is the only way to peace and happiness in life.

552. God's sway is over both the ignorant and the wise.

553. The pursuer of falsehood cannot be free. Only Truth sets one free.

554. The *Jogee*, one who is in union with God, learns from and devotes to the True-Guru.

555. Guru is obeisant to him who is enamored with God.

556. God is opposed to egotism. He destroys the egotist.

557. Worship of God trumps all other pursuits and fulfillments.

558. The devotee of God is content only by experiencing the pleasure that comes from worship of God.

559. Hail the Guru who unites his disciple with God.

560. Egotism causes disjunction with God. Disjunction with God causes the cycle of birth and death.

561. Nothing in God's creation is forever except the affinity of the devotee to God.

562. The fundamental focus of Guru's disciple is on Truth. The disciple does not engage in falsehood or evil deeds.

563. A worthless sinner can be redeemed by the Grace of God.

564. God's Grace enthralls His worshiper by the impact of His attributes upon the mind of His worshiper.

565. Only Guru's wisdom can free us from the grip of ignorance and falsehood.

566. God and His devotee are linked together by true love.

567. One cannot live a truly-honorable life without the love of God.

568. Acceptance of Guru's wisdom leads to happiness and contentment.

569. Union with God produces supreme fulfillment and joy.

570. God loves the one who becomes worthy of His love with Guru's teachings.

571. Profound affection for the Guru frees the devotee from clutches of falsehood.

572. The True Guru connects his disciple with God; bestows peace; destroys anxiety.

573. Shelter of God is the only way to be free of falsehood and be liberated from the cycle of birth and death.

574. Attraction to falsehood is overcome only by devotion to God.

575. God is The Provider. Devotion to the Kind One frees one of worry.

576. The aim of human life must be no other than the worship of God.

577. Divine Wisdom of True Guru transforms disciple's character.

578. The wisdom of True Guru gives many benefits to the disciple and saves him from harm.

579. Longing for God is satisfied only by union with Him.

580. Focus on the Eternal should not be forsaken in favor of temporary attachments.

581. God is like a unique and invaluable jewel whose true worth is revealed only by the True Guru.

582. 'Peace and joy in life' is not had by merely debating the contents of religious books.

583. An indifferent or loathsome attitude towards God causes great harm.

584. One is in union with God when one is naturally focused on God.

585. The way to unite with God is through humility and Grace of God.

586. Devotion to God is because of emotional bonds with Him.

587. The devotee is willing to relinquish everything to see / experience God.

588. One is in union with God if God so decrees, otherwise one is tied to the cycle of birth and death to suffer.

589. Worship of God improves one's character beyond imagination.

590. God honors those who are humble before Him.

591. One needs to devote to the Real, not to the illusory.

592. If God casts His Glance of Grace, then the devotee worships Him without interruption. Then the devotee is in union with God.

593. The inner peace and happiness cannot be had without valuing the wisdom of True Guru.

594. Devotion to God ought to be thorough.

595. God is All-Forgiving. He forgives unconditionally.

596. Disjunction or conjunction with God is decreed by God.

597. Devotion to God ends all suffering.

598. God is present in the mind of His devotee. The true devotee and God are inseparable.

599. Devotion to God trumps all deeds considered meritorious.

600. The devotee of God aspires for the blessing that makes him humblest of the humble towards other devotees of God.

601. Intrinsic connectedness with God is the only state when the mind experiences peace and contentment.

602. He who is liberated by God is humble towards God and is under the control of no one else.

603. Nothing is imperfect about the actions of the Perfect Being.

604. Reverence of Guru gives the disciple inner-peace; irreverence condemns the rude person to self-degradation.

605. Worship God who exists eternally. This worship is par excellence.

606. Worship of God accrues untold benefits.

607. All wishes are fulfilled of the person who God blesses with His Grace.

608. God favors the humble. He disfavors the egotistical.

609. Death is certain.

610. God is All-Forgiving. He uses various remedies to put His devotee on the right course.

611. The disciple of Guru is content and poised by enjoying the ambrosial Name of God.

612. One merges into the Eternal at the zenith of devotion to the Eternal.

613. Protection and Grace of God are had with faith in God.

614. Union with God takes place at the pleasure of True Guru.

615. Protected by God, one is free of all afflictions.

616. Any idea and its entertainer or any act and its performer have worth only if God acknowledges them.

617. Guru has great admiration for God. Guru is obeisant and devoted to God.

618. The devotee of God has a frank and intimate relationship with Him.

619. The quintessential precept of Guru's wisdom is to devote to God, for it is the most sacred truth.

620. Worship of God is possible only by acknowledging the sovereignty of God over the entire creation.

621. Love of God brings about many honorable changes in the devotee.

622. The blessings and wisdom of Guru endow the mind with the ambrosial Name of God and purify it.

623. All, the believer and the non-believer are obedient / subservient to God.

624. Humility towards God brings one closer to Him. Egotism distances one from God.

625. To be unduly attached to others in life results in repentance at the end of life.

626. True worship makes the devotee one with God.

627. The disciple of Guru is rewarded with eternal wealth which is earned by the worship of God.

628. Life lived in disjunction with God is always dishonorable.

629. Fellowship with devotees of God is the premier means to unite with God.

630. The devotee worships God: Loves and reveres Him; has guidance from Him; has faith in Him; cannot live without Him; is in union with Him.

631. If devotee's worship of God is natural, intrinsic, automatic and on-going, then he is in union with God.

632. World is the House of God. He lives in it and He scrutinizes the deeds of all.

633. The cure of egotism is in commitment to Guru's teachings by the Grace of God.

634. The Creator manages His creation as He pleases.

635. Everything and everyone in the creation is under the total control of Creator. (He has this control to prevent chaos).

636. Guru's supplication to God is to be blessed to love Him and revere Him, forever.

637. God has unique and wonderful attributes.

638. Worship of God is the only way to escape dire predicament at death and in the after-life.

639. The cycle of birth and death continues without the knowledge of wisdom of True Guru.

640. Those who are sincere in their love for God are His true devotees.

641. To pretend to be pious while engaged in ungodly acts does not endear one to God.

642. The climax to worship of God is union with Him, as water merges with water.

643. The Grace of Guru delivers one from worldly snares.

644. The devotee of God enjoys supreme bliss.

645. God is Omnipresent. Recognize Him in your body. He is present in it.

646. God answers His devotee's prayers.

647. The wisdom of Guru focuses disciple's mind on God.

648. To listen to the readings of *Puran* is of no use without worship of God and without regard for humanity.

649. God is Inseparable from the person whom He makes His own.

650. If the longing for God is intense, then He appears to the devotee.

651. Lowly is the life of a person without the wisdom of Guru.

652. One must part company with those who do not worship God.

653. The truth statements of Guru of Truth are as axiomatic in the spiritual domain as are the principles of physical world. The willful disobedience or ignorance of these axioms causes a person to live life in the pursuit of falsehood. Such a person must endure pain, suffering and fear. This consequence is not dissimilar to, for example, being deliberately disobedient to or being ignorant of the law of gravity and jump off the top of a mountain.

654. The spiritual axioms belong in the domain of Divine Wisdom. The Divine Wisdom is the wisdom of True Guru. This wisdom is eternal and of universal significance - it applies to all human beings. With the end of egotism, which comes about due to learning received from the True Guru, the disciple of True Guru naturally incorporates the spiritual axioms in his personality. The disciple's personality is transformed into that of a *Braham Gyani* - knower of Divine Wisdom and a person who is in union / harmony with the Creator.

655. The precepts of True Guru transform both the thoughts and emotions of his disciple regarding the purpose of human life. First the Guru, by means of the power of his insight of the Truth, shows his disciple how his thinking and feelings related to the purpose of life are flawed. Next, the Guru points out to his disciple the right standards for disciple's thoughts and emotions. As soon as the disciple connects with / bonds with these thoughts and emotions, he is uplifted to a state of mind which is peaceful and joyful while the mind is free of fear and suffering. Since Guru's wisdom is focused on the Creator, the disciple grows into thoughts and emotions which are reverential and affectionate towards the Creator. Eventually, the disciple becomes one with the Creator, the Eternal.

656. If the emotions of humility, affection, reverence, gratefulness, supplication, longing and kinship -- affinity towards the Creator -- are at climax, then the individual is in union with the Creator.

657. The passions of lust, anger, greed, attachment to impermanence, and egotism rule over everyone, except the True Guru and his true disciples.

658. In after-life everyone must give the account of good deeds and bad deeds done in life.

659. The imprints of deeds done in life on the mind of a person become the cause of cycle of rebirth and death.

660. Nature - creation - is infinitely diverse.

661. There is one Creator of the nature. He is not an imaginary being. He exists. He is Eternal.

662. The Creator has infinite attributes, including that He is the only one who is Eternal and He wields absolute control over His creation.

663. No one, except the Creator, knows when and why He brought about the creation.

664. The Creator is not partial to anyone.

665. The Creator is fearless.

666. Men and women are equal to the Creator.

667. No person is superior to another person by birth, religion, caste, creed or anything else.

668. Superior is the person who forsakes ignorance in favor of Divine Wisdom, and conducts himself in a godly, moral and virtuous manner.

669. The Creator is neither born nor suffers death.

670. The Creator is also the Sustainer and Destroyer of His Creation as He pleases.

671. The acts of creation and its annihilation have taken place many times, according to the Guru of Truth.

672. The Creator is the sole and absolute Sovereign over His creation.

673. The Creator has a *Nirgun* attribute. It is the attribute of His personality when there is nothing other than Him.

674. The Creator is Omnipresent - everywhere and in everyone.

675. The secrets of nature can be unlocked and discovered by man. But the Creator cannot be discovered by any effort whatsoever, except with the guidance and help of someone who is in union with the Creator. That someone is the Guru of Truth, starting with Guru Nanak Dev Ji and ending with the eleventh Guru, Guru Granth Sahib.

676. The human birth is the opportunity to connect with the Creator.

677. The knowledge by which the Creator is known is called Divine Wisdom (*Braham Gyan*).

678. He who possesses and teaches the Divine Wisdom is called True Guru (Sat Guru).

679. Sat Guru is in eternal union with the Creator. He is one with the Creator at all times.

680. Divine Wisdom can be learned only from the True Guru.

681. A person becomes the true disciple of the True Guru only if God so ordains and so blesses.

682. A person can unite with the Creator only through the help of True Guru.

683. Everyone is trapped in the cycle of birth and death, without union with the Creator.

684. A person enjoys eternal freedom, peace and happiness only in union with the Creator.

685. Union with the Creator happens when a person's egotism - the sense of duality - is conquered by the Grace of Creator and True Guru.

686. Fear, pain and suffering end only in union with the Creator.

687. The company of true disciples of True Guru intensifies a person's emotional bonds with the Creator.

688. Uninformed by the wisdom of True Guru, a person can neither avoid nor overcome the false, illusory and venomous temptations that surround him.

689. Worship of the Creator is a gift of the Creator. Only rare individuals are born with this gift. Most others are granted this gift after they grow spiritually by means of the wisdom of Guru.

690. The gift of worship of the Creator is accompanied by the gift of ambrosia of His Name, the pleasure of which there is no equal.

691. *Sehaj* is the state of mind when worship of the Creator - devotion to the Creator - is effortless, automatic, continuous over day and night, uninfluenced by any distraction, doubt-free, blissful and free of the sense of duality. *Sehaj* occurs when the devotee is in eternal union with the Creator.

692. The One who is Creator, Sustainer, Destroyer and whose sovereign rule extends over the entire creation is also Merciful, Forgiver and Redeemer. He redeems sinners if He so wills.

693. The True Guru promotes growth of faith of his disciple in God. He also sustains the faith of his disciple in God.

694. The precepts of True Guru put an immense obligation upon the Guru to demonstrate the validity of the precepts to his disciple. The Guru helps his disciple learn and live by the precepts of Divine Wisdom.

695. There are two fundamental realities: 1) Creator 2) creation. The Creator exists for ever. The creation does not exist for ever. The creation is visible. The Creator is invisible. The creation exists because of the Creator. The Creator exists because of Himself.

696. It is impossible for anyone in the creation to escape the forces which God has put in place to operate His creation. If someone wishes to connect with God, then that individual must do so in obedience to forces which God has put in place to operate His creation as well as in obedience to the will (*Hukam*) of God.

697. No one can connect with God without help. The only helper in this regard is True Guru. God creates the True Guru. By His kindness, God brings the individual and True Guru together.

698. The Creator is an eternal reality and is the cause of finite reality of creation. Guru is an eternal reality and is the cause of connecting his disciples with the Creator, making the disciples into Saints.

699. The Creator with all His attributes pervades everywhere. True Guru with all his attributes pervades everywhere. Whenever and wherever a devotee needs His Presence, there the Creator is present. Whenever and wherever a disciple (Sikh) needs his presence, there the True Guru is present.

700. First, the individual must be blessed by God to connect with Him. This means the individual must be humble before God to deserve Grace of God. Second, the individual must become a disciple of True Guru by the Grace of God. Then the disciple learns from the Guru what it takes to connect with God. During discipleship, the individual learns lessons of Divine Wisdom and grows into awareness of the rational and emotional elements of connectedness with God.

701. The verses of *Gurbani* are from minds profoundly in reverence and love of God. The devotee of God or a disciple of Guru must be able to say or sing the verses with the same passion before he or she would experience the awareness of profound connectedness with God.

702. Just as the craving for the object of a passion such as wealth increases as the attempt is made to satisfy the craving, the intensity of craving for connectedness with God, Guru and Saints increases in a similar manner, leading to ever increasing devotion for God, Guru and Saints. Eventually this craving becomes powerful and all-consuming.

703. *Gurmat*, divine wisdom of Sri Guru Granth Sahib, inculcates powerful emotions in the mind of the disciple. These emotions subdue and destroy the powerful and otherwise invincible emotions of *Manmat* (Perspective of mind which is uninformed by the wisdom of Guru). Thereafter, the mind of a devotee is always in reverence and love of God, Guru and Saints. The forces of *Maaya* do not sway him towards ill-thought or ill-deeds.

704. *Naam Simran* is expression of devotion to God. It is best done by listening, reading, reciting, understanding and contemplating *Gurbani.* Singing the *Shabads* and listening to *Keertan* of *Gurbani* are excellent means to do *Naam Simran*.

705. Behind the words of each *shabad* of *Gurbani*, there are powerful feelings, powerful emotions which must be appreciated in order to understand the real meaning of each *shabad*. Such understanding comes about as the result of sustained discipleship of Sri Guru Granth Sahib.

706. Guru directly knows God whose attributes are innumerable.

707. Guru helps his disciples to know God.

708. Only the True Guru can help a person know / experience the reality of God.

709. Divine Wisdom is the only means to connect with God.

710. Those attributes of God which are related to His Grace (For example: Forgiveness, redemption, mercy, responsiveness to supplication and love) bring the devotee close to Him.

711. The teachings of Guru exert a powerful impact on the intellect and emotions of his disciple.

712. The absolute rule of God extends over this world and the next one.

713. There is the reality of cycle of birth, death and rebirth.

714. God evaluates the good and bad deeds of everyone and dispenses justice accordingly.

715. There are two realities: one is temporary, the other is Permanent.

The temporary reality is visible and knowable with senses. The Eternal Reality is visible only to Saints. It is not knowable with senses.

716. God is experienced only by saints.

717. Focus the awareness of mind (*Dhian*, surt) on a certain attribute (s) of Waheguru. If a person does this with sincerest supplication and with deep reverence, then Waheguru appears to such a person instantly. However, the emotions of sincerest supplication and deep reverence are slowly but surely cultivated with proper understanding and internalization of the wisdom of Guru of Truth. There are a variety of emotions which *Gurbani* cultivates in the mind of a Sikh. In due course of time these various emotions merge and give rise to a master emotion for Waheguru – an emotion of heart felt devotion for Waheguru. At this stage, it is possible that a Sikh may experience the unbroken flow of connectedness with Waheguru and also experience His *Darshan* by His Grace.

718. The wisdom of Guru of Truth makes the student of this wisdom open minded and broad minded. It removes narrowmindedness and makes the student large hearted.

719. *Gurbani* is the best and most effective way of cultivating love and respect for the Almighty. Become an earnest student of Guru of Truth and finally experience connectedness with Waheguru. If a disciple has love and reverence for the Guru of Truth, Sri Guru Granth Sahib, then the disciple becomes a devotee of Waheguru. The devotee experiences true love and reverence for Waheguru. Waheguru resides in the heart of such a devotee. The utterance or contemplation of the word "Waheguru" simultaneously focuses the mind on the Immortal One and the Guru of Truth. So it is a beautiful word to connect with True Guru and Waheguru.

720. Waheguru resides in the body but is not known or experienced by the unenlightened mind. Waheguru is known and experienced by the mind with the help of perspective of Guru of Truth.

721. All that, which is temporary is illusory and false. Only the Permanent is true.

722. Nothing is permanent; only Waheguru is. Even each of the temporary ones last only till He lets them last. Recognize Him. Be humble before Him. With reverence, listen to those who are capable of teaching lessons which cause love and reverence for Him.

723. A devotee thirsts and hungers for connection with Waheguru. Waheguru removes the thirst and hunger of mind of His devotee, just as water quenches thirst and food removes hunger of the body.

724. The body is endowed with eyes. Mind is also endowed with eyes even though they are physically unseen. What the eyes of mind see is not seen by body's eyes. For example, a baby seen by a neighbor is not the same baby as seen by his mother. The neighbor sees the baby only with eyes of the body, while the mother sees the baby with both set of eyes. In the same manner, mind's eyes of a devotee of Waheguru experience Him differently than a non-believer or *Manmukh*.

725. Waheguru is the Giver and Taker of all things.

726. The Guru of Truth has valid knowledge of the personality of Waheguru, for he has the gift of peeping into His mind.

727. Birth and death, appearance and disappearance are going on everywhere, under the sovereign rule of Waheguru. One can properly relate with Waheguru only by means of the wisdom of Guru of Truth.

728. *Gurbani* is absolutely true and valid, for it was stated in the Presence of Waheguru.

729. The part "Wah" in Waheguru stands for the deepest levels of reverence, awe, humility, astonishment, praise, submission, marvel, supplication and longing for God. The part "Guru" in Waheguru stands for Guru of Truth (Sikh Gurus) and God who is Dispeller of ignorance by His Grace.

730. When one thinks of a loved one or a revered one, the personality of that individual appears before the mind and one experiences an immediate emotional connection with that person. In the same manner, when a devotee thinks of Waheguru, the most revered and most loved One, then His personality appears before the mind of a devotee. And the devotee experiences a profound emotional connection with Waheguru. The devotee feels His Presence within.

731. All rituals of the world, no matter how elaborate and impressive, are worthless and waste of time if the rituals take one astray from worship of God.

732. A devotee is drawn closer to God if he often reminds himself of the unbounded Grace of God as well as his own unbounded gratitude for the Grace of God.

733. Guru understands the personality of Waheguru. *Gurbani* generates true thoughts and deep emotions about Waheguru in the mind of disciple of Guru. With the help of true thoughts and deep emotions, a devotee can have the vision of God at any moment with the inner eye.

734. *Sehaj* is automatically experienced by a devotee of Waheguru when awareness (*Surt, dhian, chit, chetna*) ascends to the Tenth Door in the skull. Then worship of Waheguru is experienced automatically by the mind. No effort is necessary in this state.

735. Borrow a *shabad* or a verse from the Guru; with reverence and humility reflect on it as one's own; then the disciple experiences the awareness of his Guru as expressed in the *shabad* or verse.

736. Mind is naturally under the powerful influence of *Maya* – the temporary and illusory. *Gurbani* makes the mind aware of the True and Permanent. *Bandgi* (Worship of Waheguru) is to remain aware of the True and Permanent as much as is possible. This awareness, over time, becomes automatic / effortless through *Bandgi*. Now the mind is aware of the True and Permanent on an ongoing basis, in the midst of *Maya*.

737. The thirst to worship Waheguru occurs with great good fortune. If there is a natural urge to think of Waheguru with reverence and love, then the thirst is invaluable and unmatched 'thirst'.

738. How would one relate with a person who is one's greatest benefactor and showers blessings on the person? The answer: If the recipient is a person of conscience, then the person of course must be profoundly grateful. Such is the relationship of a true devotee with Waheguru.

739. The devotee befriends Waheguru by repeatedly speaking and reflecting on the truth statements in *Gurbani* about the personality of Waheguru, about the personality of the Guru of Truth, about disciple's own personality.

740. Progression of the Grace of Waheguru for His devotee is as follows: Believing in the wisdom of Guru of Truth; behaving towards Waheguru with thoughts and emotions of gratefulness, submission, humility, reverence, intimacy; becoming that which pleases the Guru with Guru's help; and being accepted as their own by the Guru and Waheguru (*Dar te parwan ho jaana*).

741. God never tires. He does not rest. He does not sleep. Unlike His created ones, He does not eat to survive.

742. Waheguru is unique in His powers. The only way to relate with Him is to be reverent and intimate with Him. The only way to acquire these emotions is to become a disciple of the Guru of Truth.

743. Waheguru cannot be deceived. He cannot be misled. He cannot be impressed. Only the purity of heart helps to relate with Him and enjoy His blessings.

744. All doubts and fears disappear when Waheguru, by His Grace, appears to His devotee. Only *Kirpa* (Grace of God) unites the devotee with Him.

745. The true understanding of wisdom of Guru of Truth is had when the disciple of Guru is also enamored by the personality of Waheguru.

746. True love of Guru for Waheguru is expressed in *Gurbani*. The love for Waheguru, from which Guru's wisdom emanates, is tasted only when the disciple of Guru is enamored by the personality of Waheguru.

747. *Aatman* which resides in the body originates from Waheguru, like a ray originates from the Sun. Unlike a ray of the Sun, however, *Aatman* is forever. Unlike the ray of Sun, *Aatman* also has the same attributes as Waheguru from who *Aatman* originates.

748. *Aatman* is in constant union with Waheguru and endlessly sings His praises.

749. *Aatma* resides in the *Dasam Duar* which is in the head.

750. When the awareness of a disciple of Guru of Truth ascends to the *Dasam Duar*, with the help of *Gurbani*, then the awareness (*Surt*) of the disciple partakes in the ongoing praise (*Jas*) of Waheguru that *Aatman* is engaged in. Thus, the state of awareness called *Sehaj* is experienced by the disciple of Guru / devotee of Waheguru.

751. No one will ever know why God created the creation.

752. No one will ever know why God runs His creation the way He runs / rules it.

753. The mercurial and discontented nature of mind changes to stable and contented nature under the impact of wisdom of Guru of Truth.

754. Love of Waheguru is the preeminent emotion a true devotee of Waheguru experiences. This love is powerful and compels Waheguru to do what the devotee wants Him to do. Of course, the devotee requests Waheguru to do only that which is truthful, noble and in harmony with His Will.

755. To come under the shelter of True Guru (*Satguru di sharan aana*) means disciple's supplication to his Guru to reform him – to change his thoughts and emotions as well as his actions in light of wisdom of Guru.

756. True love is self- sacrificing.

757. After death of body, the *Aatman* goes to its next destination carrying with self the imprints of thoughts and action of previous life. Then the *Aatma*n receives a body that is suitable for thoughts and actions of previous life. But the true disciples of Guru of Truth are saved from this rebirth.

758. The Guru of Truth is only one. The Guru of Truth may occupy different bodies but the wisdom remains unchanged.

759. The Gurus of falsehood may be numerous.

760. The scientists and philosopher are numerous. They are the gurus of worldly matters.

761. The Spiritual Guru or True Guide who is capable of uniting the student with Waheguru is only one.

762. Only the truth can unite with Truth.

763. The Guru of Truth remains perfectly united with Waheguru with true love, at all times.

764. The true devotee of Waheguru receives His *Darshan* when love bond between the two reaches the climax.

765. The *Kirpa* of Guru of Truth to his disciple is when the attention of the disciple is fully engaged and he is keen to learn Guru's wisdom.

766. The learning of *Gurmat*, which ends in successful learning, begins when the disciple accepts the Guru of Truth as his Guru and the Guru of Truth accepts the disciple as his disciple. After the onset of this bond between the two, changes start taking place in the thoughts, attitudes, perspective and actions of the disciple, in conformance with the wisdom of Guru of Truth.

767. The word "*Aaha*" is uttered when one experiences joy about some event or experience. The word "*Haaey*" is uttered when one experiences pain. The word "*Wah*" is uttered when one is highly impressed by an individual, an event or experience.

768. When the word Waheguru is uttered, then it means that the disciple is highly impressed with the Guru of Truth for causing major and ongoing changes in the disciple in terms of his thoughts, emotions and action patterns.

769. Know about the sublime and pure personality of Waheguru from the Guru of Truth, and worship Him – have the highest regard for Him. This will do you a lot of good, for certain. If you remain ignorant about Waheguru, then you will suffer a lot of harm, for certain.

770. The perspective of a *Gurmukh* consists of both the rational elements as well as the emotional elements, in relation to Waheguru. The rational elements are the precepts Guru teaches his disciple to live by and think about God. The emotional elements are the emotional bonds the Guru fosters in his disciple to feel about Waheguru and to communicate with Him.

771. Waheguru affixes His stamp on everything and everyone whether recognized or not recognized by the people. His stamp is on an infinite variety of stuff, whether visible or invisible. If recognized as Omnipresent, then His *Darshan* is inescapable. What a wonder!

772. Everything and everyone is temporary in the creation. Only union between Him and His devotee is eternal.

773. A Sikh (Disciple of Guru of Truth) can immediately connect with his Guru and Waheguru if he contemplates or sings *Gurbani* with warmth, from the depth of his heart.

774. Only a *Bhagat* values his relationship with Waheguru – loves Him. God creates His worshipers who love Him; and who help others to love Him.

775. Guru of Truth (Enlightener / Remover of ignorance) is an attribute of God.

776. The part "Wah" in Waheguru marvels, celebrates, praises, honors, extols, lauds, pays homage to, worships, exalts, hails and expresses gratitude to the Guru for his teachings that reshape the thoughts and emotions of his disciple. As the result of this transformation of his personality, the disciple loves and reveres Waheguru.

777. Waheguru is the Guru of the Guru of Truth.

778. By keenly listening to the recitation of *Gurshabad*, by reciting *Gurshabad*, by doing Keertan and by listening to Keertan, the disciple joins in with the thoughts and feelings of his Guru for Waheguru – the Eternal Guru -- and for saints.

779. If a disciple of Guru of Truth ponders the blessings that accrue from connectedness of awareness with Waheguru, then the disciple naturally experiences the state of supreme pleasure (*Mahan Aanand*).

780. Ponder this statement of a *Bhagat* of Waheguru: "Lord, I am incomplete without You, You are incomplete without me".

781. The fully enlightened mind of a disciple, as the result of impact of wisdom of Guru of Truth, has *Darshan* of Waheguru on an ongoing manner. He experiences a continuous flow (*Dhun*) of connectedness with Waheguru. This *Dhun* in the mind of the disciple causes the experience of *Anhad Shabad* and *Anhad Baaja*. Peace and happiness are also experienced in this *Dhun*.

782. The fundamental truth is that life is possible because it is a temporary gift of Waheguru. When breathing stops, life stops. Ponder this truth and realize that nothing is one's own.

783. As the utterances of Guru of Truth are candid, sincere, honest and forthright without any hint of doubt in addressing Waheguru, so must the expressions of a devotee be sincere, candid, honest and doubt-free in addressing Waheguru. If this is the case, then Waheguru is right in front of the devotee, giving His *Darshan* to the devotee.

784. If a devotee speaks truth, thinks truth, is loyal to Waheguru and does not act cleverly or deceptively, then he makes progress towards the goal of union with Waheguru. If a person acts in a manner opposite to the above, then he makes no progress. Instead, he regresses.

785. The true aim of saying, reading, listening, contemplating the wisdom of Guru of Truth is to move the mind ever closer to Waheguru till the mind merges in Waheguru.

786. With the help of *Gurbani*, relate to Guru and Waheguru as here and now, not distant in space and time.

787. The inner happiness, which comes from worship of God, destroys all worries, suffering, doubts and anxieties.

788. The potential for spiritual pleasure is inside everyone. However, this potential is impossible to notice while the mind is wrapped around *Maya* – the temporary and illusory.

789. The disciple of Guru is not subservient to *Maya* but relates with *Maya* according to the precepts learnt from the Guru of Truth.

790. All humanity is anchored to *Maya*, except the disciple of Guru who is anchored to the Eternal One.

791. God is Eternal Truth. Eternal Truth is God.

792. To remain intimate through thick and thin is the definition of True Love.

793. Waheguru is absolutely free. People are conditioned to be aware of innumerable constraints on their freedom right from birth. That is why it is hard to comprehend the Personality of Waheguru, who is Omnipresent, Omniscient, Omnipotent, Immortal, Creator of all, Eternal, among other infinite attributes.

794. There are numerous paths that are claimed to reach Waheguru. But in reality there is only one sure way to reach Him. It is the path shown by the Guru of Truth.

795. Waheguru transforms the personality of a person into *Dharmi Pursh*, *Gyani Pursh*, Beautiful *Pursh* (*Pursh* with a beautiful mind), *Sant Sepahi* and *Sat Pursh* through the wisdom of Guru of Truth.

796. There are innumerable cycles underway in the creation. For example: The cycle of day and night, the cycle of seasons, the cycle of *sukh* and *dukh*, the cycle of birth, death and rebirth. If a person is fortunate enough to unite with Waheguru, then like Waheguru, he too does not belong in the cycle of birth, death and rebirth.

797. To be permanently connected with Waheguru is possible only by becoming an earnest disciple of Guru of Truth.

798. All in God's creation, from an ant to an elephant, from a blade of grass to a forest appear busy and happy living the allotted time, oblivious of the end moment. What an enigma!

799. If one does *Naam Japna* while slowly relishing food or drink, then the pleasure associated with food or drink also gets associated with *Naam Japna*.

The pleasure lingers afterword. Thus one ends up enjoying food, drink and *Naam Japna* together, and one enjoys the after- taste of all three afterword for some time.

800. In the fight against five passions, Guru of Truth helps his disciple to win over lust, anger, greed, love of *Maya* and narcissism.

801. The disciple of Guru of Truth rules over lust; subdues anger but resists oppression; becomes compassionate and generous; chooses True love over attachment to *Maya* and prefers humility over narcissism.

802. The disciple of Guru of Truth is certain, without a shadow of doubt that he is sheltered, protected by the Giver of life and the One who reigns over all in the creation. Hence the disciple enjoys peace, happiness; is free of fear and is free of worries.

803. It is in the nature of a *Bhagat* (Fulfilled devotee of Waheguru) to engage in *Bhagati* (Worship of God) just as it is in the nature of a greedy person to engage in greed or amass wealth.

804. A greedy person does not need to think or remember or meditate on greed in order to be greedy. He is already greedy in reality. In the same manner a *Bhagat*, does not need to think, remember and meditate on Waheguru in order to be a *Bhagat*. He is already a *Bhagat* in reality. His state of mind (*Birtee, awastha*) is perpetually connected with the Supreme Being.

805. Perpetual connectedness of mind with Waheguru is due to the state of awareness of mind which naturally seeks Waheguru and is naturally focused on Waheguru, just as a thirsty person naturally seeks water and is naturally focused on water.

806. Waheguru endows the mind of Guru of Truth with Guru Jot.

807. The Guru of Truth endows the mind of his disciple with the enlightenment of *Braham Gyan* (Divine Wisdom).

808. Both Waheguru and Guru of Truth nurture *Braham Gyan* in the mind of devotee / disciple.

809. The mind of a disciple, fully enlightened with *Braham Gyan*, has *Darshan* of Braham (Waheguru), *Aatma*, Guru of Truth, and Saints (Fulfilled disciples of Guru of Truth) moment to moment, i.e., continuously.

810. The *Surt, Birti, Chit* of the disciple, fully enlightened with *Braham Gyan*, is in the *Dasam Duar* always.

811. The *Surt*, *Hirda* of a disciple, fully enlightened with *Braham Gyan,* is in union with Waheguru, Guru, Saints, and own reformed-self. Stated differently, Waheguru, Guru and Saints all three reside in the *Surt, Hirda* of the reformed disciple of Guru of Truth.

812. The revered and beloved Sri Guru Granth Sahib talks to the disciple about the revered and beloved Waheguru through *Braham Gyan* (Divine Wisdom).

813. *Gurbani* is full of songs of True Love for beloved Waheguru.

814. If one believes in the existence of Waheguru without doubt and believes Him as the Creator, the Sustainer and the Destroyer, then there is no escape from witnessing His presence everywhere, in everything and in everyone. Rationally speaking, this is the one and only one consequence of above belief.

815. How does one know that the above belief in God is not merely an act of imagination – a mere supposition? In order to know that the belief is not an act of imagination but the belief pertains to an everlasting and real Personality, one must develop emotional links with Waheguru. The emotional links are made with Waheguru by becoming a disciple of the True Guru, who is in union with Waheguru.

816. In order to have emotional links with Waheguru, or to have His *Darshan*, it is mandatory that one is utterly dedicated, utterly loyal, utterly humble, utterly reverential, and utterly valuing of one's relationship with Him as His devotee. If this is the case, then the *Darshan* of Waheguru is certain both within self and outside of the self, and at all times. If the mind possesses anyone of these emotional links with Waheguru, then the other links automatically are present in the mind.

817. The truth is: There is reality and there is Reality. One reality is *Maya*. The other Reality is Waheguru. In the absence of cognitive-affective awareness of the attributes of Reality, *Maya* has absolute control on the mind.

818. Mind has the ability to become God-Conscious in a moment just as it has the ability to become *Maya*-Conscious in a moment. Uproot one from awareness the other is instantaneously implanted in the mind.

819. The awareness of *Maya* in the mind and its consequences are automatic and inescapable in the absence of God-Awareness.

820. The awareness of the attributes of Waheguru in the mind and the consequences of this awareness are automatic and inescapable in the absence of *Maya*-Awareness.

821. God-Awareness can be had in a moment. But this awareness shall not last without awareness of *Braham Gyan* of the Guru of Truth.

822. *Braham Gyan* must get implanted before it becomes stable and lasting in the mind. This happens with the Kirpa (Grace) of Guru-Jot.

823. Focus the mind on Guru-Jot and the mind is then focused both on the True Guru (Guru of Truth) and Waheguru.

824. Mind has a unique attribute. If the mind values or cares for something or someone, then it thinks of that something or someone with an emotion. If the mind cares for someone with an intense emotion then it thinks of that someone with passion.

825. If the mind cares for and values the relationship with Saints, True Guru and Waheguru with passion, then the mind thinks passionately about Saints, Guru and Waheguru. Such thinking provides the *Darshan* of all three.

826. How does mind care passionately for Saints, True Guru and Waheguru? The answer is: The mind cares passionately when it has emotional bonds with Saints, Guru and Waheguru. These emotional bonds are inculcated in the mind of disciple by the Guru of Truth. The Guru of Truth refines the mind of his disciple with *Braham Gyan* (Divine Wisdom) contained in *Gurbani*.

827. The influence of attachment to the temporary and illusory, and the impact of sexual lust, anger, greed and egotism on the mind turn it into a callous (*Kathor*) mind. A callous mind is absolutely incapable of experiencing devotional feelings towards Saints, Guru of Truth and Waheguru.

828. A callous (*Kathor*) mind can only be softened (Made into *Kheeva* mind) by the wisdom of Guru of Truth, by *Gurbani*.

829. Who existed before the seen and unseen came to be? The answer to this question appears on page 1035 of Sri Guru Granth Sahib.

830. If the disciple of True Guru learns lessons of Divine Wisdom with conviction and patience, then in time the disciple becomes aware of the blessings he enjoys. He becomes grateful to Waheguru. His mind becomes *Kheeva*. The dawn of experience of gratefulness is in fact due to the glance of Grace of Waheguru. Now the disciple of Guru is filled with joy. He reveres and loves the Guru of Truth and Waheguru. He enshrines both in his heart.

831. A disciple of Guru, devotee of God reports the following elements of a temporary and occasional (sporadic) experience which may be termed as Divine Experience:

ELEMENTS OF DIVINE EXPERIENCE

- Optimism regarding favorable resolution of challenges and problems of life.
- Inner peacefulness.
- Physical and mental wellbeing.
- Joy.
- Control over negative feelings.
- Control over negative thoughts.

- Awareness centered inside the brain, behind the eyes and under the middle of skull.
- Pleasure.
- Stoppage of inner resistance to remembrance of God.
- Effort not needed to connect with God.
- Connection is automatic and spontaneous.
- Absence of depressive feelings.
- Belief that God provides guidance and help towards favorable solution of problems of life.
- Lack of nervousness.
- Absence of confusion.
- Absence of anxiety and tension.
- Increased ability to give undivided attention to chosen tasks.
- Delectable taste while reciting or listening to *Gurbani*.
- Protection by God.
- Hopeful outlook.
- Mental access to deep meanings of *Gurbani*.
- Attraction for noble thought and deeds.
- Uplifting imagery related to *Gurbani*.
- Mental poise.
- Contentment.
- Trust in help from Guru and Waheguru.
- Closeness with Saints.
- Goodwill towards all.
- Attraction for truth, mercy, contentment, nobility and patience.
- Apprehension that the Divine Experience would end.

832. The choicest blessings are had with the guidance and grace of Satguru.

833. Waheguru is the Creator, Sustainer and Destroyer of all. In other words there is nothing, except Him. If the mind of a person experiences this Realty, then there is nothing, inside the mind of that person, which is discordant with Waheguru. There is nothing, outside of his mind, which is discordant with Waheguru. The attachment to *Maya* (Attachment to the temporary and illusory), sexual lust, anger, greed, egotism, and worldly struggles, all become subservient and deferential to connectedness with Waheguru. Such an experience is possible only by becoming an earnest disciple of the Guru of Truth. Then Guru and Waheguru both make the mind of the seeker their abode. *Kar Kirpa Apne Ghar Aaeya*.

834. A steady stream of *Naam Simran* (Thinking about Waheguru, remembrance of Waheguru with love and reverence) ensues when Guru lifts the barrier, opens the gate and removes the obstruction to *Simran*. The *Chit*, *Surt*, *Chetna* of mind do not disconnect with Waheguru anymore. Ambrosial elixir (*Amrit*) received from Waheguru quenches the otherwise unquenchable thirst of mind for sinful, immoral acts and conquers the otherwise unconquerable degraders of mind (Attachment to *Maya*, sexual lust, anger, greed, egotism).

835. The material wealth is the accumulation of items of material value. Spiritual wealth is the number of times He is gratefully, reverentially, lovingly and with humility remembered with the words of Guru. His names are Waheguru, Sat Naam, Raam, Har, Hari, Paramaatma, and other names. (For more Names, consult with Sri Guru Granth Sahib and Jaap Sahib of Guru Gobind Singh Ji). The spiritual wealth of a devotee reaches the climax (*Maala maal ho jana*) when He is remembered in a steady flow of connectedness, with the *Sehaj* state of awareness.

836. The word Jap at the end of *Mool Mantar* has two meanings: 1) The composition after the *Mool Mantar* is titled Jap; 2) Guru Nanak Sahib advises his student to *Jap* God (Devotionally think of God of stated attributes).

837. The word Waheguru is constituted of two parts: Wah and Guru. Wah means "I am deeply impressed by you or I marvel at you or you are wondrous". Guru means the remover of ignorance and giver of *Braham Gyan*. Put together the two parts mean "I am deeply impressed by you or I marvel at you or you are wondrous for removing my ignorance about you and for giving me knowledge about you". With the word Waheguru, the Sikh simultaneously marvels at Guru Nanak Sahib and Waheguru. Both are providers of the same Divine Wisdom. Understood this way, the repetition of the word Waheguru far excels the parrot-like repetition of the word Waheguru in bringing the awareness of a Sikh closer and closer to God.

838. The word *Naam* stands for Existence (The only everlasting existence). The word also stands for all attributes of God, collectively. The word Naam also stands for a specific name of God, for example *Har* as in *Har Naam* or Sat as in *Sat Naam* or *Raam* as in *Raam Naam*.

839. If one thinks of a person or addresses a person, then he or she is thought of by a specific name or he or she is addressed by a specific name. In the same manner if a devotee thinks of God or addresses God, then he or she uses specific Names of God, such as *Tum*, *Daatey Thakar*, *Pritpaalak*, *Naaek*, *Khasam*, *Hamaarey*.

840. What does *Raam Naam* mean? It means, He whose name is *Raam*. What does *Raam Naam Ke Bhar Leho Bhandaar* mean? It means: Remember the One, whose Name is *Raam*, innumerable times – remember Him continuously. He is everywhere, in everything and in everyone.

841. If a person has firm belief in the existence of Waheguru and in His attributes as described by the Guru of Truth and also has deep feelings for Guru and Waheguru, then that person enjoys lasting pleasure, lasting happiness and lasting peacefulness.

842. The truths are: God Exists. God has unique attributes. The seen and the unseen both are the creation of God. God has infinite attributes. No one can fully comprehend God. Actions of the created are judged by God in the after-life. None else other than saints (Worshipers of God) escape the cycle of birth and death. Saints engage in uninterrupted and heartfelt remembrance of God. Sustained peace and happiness can be had only by devout remembrance of God. Godlessness causes pain and suffering. Ill-thoughts and ill-deeds must be shunned. Good-thoughts and good-deeds must be embraced. To connect with God one must be humble, grateful and devoted. Reverence for God's attributes gives rise to sensitivities which connect one with God. Each living being is endowed with God's Presence which sustains life. God is viewed here and now when one's heart becomes the abode of God. Guru, who is united with God, is the only teacher who can connect one with God. Guru's instruction is the only method to unite with God.

843. If a person is trying to find God and looks for Him anywhere and everywhere and uses any and all methods to find Him but is unable to find Him, then what could be the reason for not finding God? The reason is that the person is not searching where God actually is, for he does not know where to focus his search until the person receives instruction from someone who knows where God actually is. That someone is the Guru of Truth who reveals the truth that God is inside and outside of everyone. However, a lot more instruction from the Guru is needed before this fact is understood both rationally and emotionally by the person.

844. The disconnection with the Name of God is due to one's puerility and lack of conducive attributes of one's mind.

845. One must focus with love on the Creator who brought about the phenomenal universe and the phenomenal change from one's origin in the womb of mother. In one's state of helplessness, God provided mother's milk. In youth, one is provided with other nourishment and comforts. In old age, there are kith and kin to care for one. The body is equipped in many wonderful ways. One does not

acknowledge the blessings of God because of one's ignorance. One's redemption is possible only by the Grace of God.

846. It is due to the blessing of God that one lives a comfortable life. It is the blessing of God that one enjoys the company of one's near and dear ones. The water, air and fire are provided by God. It is the blessing of God that enables one to savor a variety of pleasures. God provides various necessities and comforts of life. God equipped the body with hands, feet, ears, eyes and tongue. Because of grave foolishness, one suffers from the perversion of ingratitude towards God. Only Grace of God saves one from such a predicament.

847. The foolish one does not ingratiate with the One who is the Savior. The unwise does not hold dear the One whose service reaps many blessings. The blind one considers the Master remote in fact who is always nearby. The ignorant idiot remains oblivious of the One in whose Court honor is received for the service rendered to Him. While we are ever and ever erring, the Savior is ever and ever merciful.

848. Devoid of the love of the Name of God, one keeps the worthless while the precious is cast away; the genuine is given up while the false is held close. The temporary is considered as permanent. The near is considered far away. That which forsakes is considered abiding. The One who is ever helpful is ignored. This is illustrated by the example of a donkey that loves rolling in dirt/ashes and cares not for the application of fragrant sandalwood paste on its hide. Contaminated with the sins, one is demented as if in the middle of a terrible blind well. Yet, God is Kind. He pulls one out.

849. Consider this about a person: The form is human but the conduct is that of a beast. Day and night, engages in the deception of people; exhibits renunciation while in reality is ruled by *Maya;* is worldly; is exposed in spite of attempts to avoid exposure; preaches wisdom, noble thoughts and ablution when in fact greed is the real motivation behind all of this. Hypocritically, one smears the body with ashes (A custom among a certain Hindu sect) while the fire of disconnection with God rages in the mind; attempts to swim the vast ocean, with a rock around the neck, in vain. Listen: One enjoys the devotional awareness of the Love of God's Name only if God makes His abode in one's mind.

850. Verbal guidance does not avail a blind man. Only by holding his hand will he walk onto the right path. A deaf man does not respond to verbal description to solve a puzzle. If one says it is nighttime to a deaf man, he may think it is morning. A dumb man, unable to speak, may struggle to sing a beautiful stave yet he ends up mutilating the melody. A cripple cannot roam the mountains. It

is only with the Grace of God and in humility that one sails the ocean of life – is saved.

851. The foolish one embraces the evil and ignores God who is ever and ever one's savior; lives in a house made of sand but is oblivious of this fact while engaged in merry-making; forgets the inevitable event of death; is ever-indulgent in revenge, enmity, lust, wrath, worldly love, falsehood, excessive avarice, and deceit; transmigrates numerous times in this manner. Only the Merciful God saves one from such a plight.

852. One wastes away one's life and tarnishes one's honor by not worshiping God. This is the result of ignoring the Provider in favor of other attractions.

853. The foolish one complains if not provided with one blessing while he ignores being grateful to God who gave so many other blessings. What would he do if God does not give him the blessing he asks for and instead takes away all others? One must bow a hundred times before the Lord with who confrontation reaps nothing. Only the one who warmly worships God shall experience blessings in abundance. One, who God blesses with honoring His Command, receives all of the blessings from Him.

854. God, the Possessor of limitless blessings keeps on blessing His creation. The created ones eat, drink, use His gifts and enjoy pleasures. The unwise complain if the Provider takes away some of the blessings. Thus the unwise lose their faith in God. It is right and proper to acknowledge the Provider and accept His Commands. Then the Ever-Compassionate One increases the blessings fourfold to the ones already being enjoyed.

855. *Maya* entices one with numerous but temporary attractions. To be attached to such attractions is like enjoying the shade of a tree. One must feel the loss of shade when it is no more. All that is visible is perishable. Why to blindly embrace such temporary stuff? One gets nothing by trying to establish a relationship of closeness with a passerby. Only the loving remembrance of God's Name gives happiness that is permanent. Such worship is the direct gift of the Kind One.

856. Impermanent are one's body, wealth and family; impermanent are self-pride and attachment to *Maya* (worldly love); impermanent are reign, youth and possessions; impermanent are lust and wrath; impermanent are chariots, elephants, horses, expensive garments; impermanent are the enjoyment of *Maya* (worldly things); impermanent are betrayal, worldly love and self-conceit. But, permanent is the Love of God. In the company and protection of His saints, one lives a life of devotion to God.

857. It is falsehood to listen to the libel of others; to steal the property of others; to look lasciviously at another's wife; to indulge in gluttony; to do evil deeds; to let greed run amuck; to not lend a helping hand to others; and falsehood it is to entertain evil thoughts. All is false without love for the Name of God. Worthy is the body that remembers the Name of God.

858. Infidel is he who wastes away life in disjunction with God. The purity of mind is not achieved without truth.

859. The Name of God is the treasure of the dispossessed one. The Name of God is the shelter to the one without shelter. The humble one takes pride in the Name of God. God is the Provider of all. God Bestows life; He is the Cause of all actions. God is All-Knowing. Only God knows His Scope. God dwells on Himself. God's true praise is possible only by God or by man through His Grace. None else knows how to praise God.

860. The devotion to the Name of God is the worthiest and blame-free conduct. To rid oneself of ill-instruction in the company of saints is the supreme way of life. To always and lovingly remember the Name of God is the best of all undertakings. To hear and sing the praises of the Name of God is engaging in the most exalted colloquy (To the Sikhs, this colloquy is none else but the discussion of the Name of God by Guru Granth Sahib). The place of worship of the Name of God is the most pious of all places.

861. Vain pursuits do not eliminate disjunction with God. One's deeds are judged in the Court of God. There, only the loving remembrance of God's Name during one's life time saves one from punishment. Other deeds cannot rid one from the clutches of *Maya* and from the consequences of such entanglement.

862. The devotion to priceless Name of God eclipses the benefit derived from a careful study of *shastars* and *simritis* (Hindu literature). To ponder and discuss the Name of God with love is strikingly superior to all sorts of attempts at emancipating and improving oneself. Such attempts may include meditation, penance. Without love for the Name of God, the learned in worldly affairs cannot escape the fear of death. Discontentment of the mind is not changed into contentment by any other means but by the loving remembrance of the Name of God. The fire of desire is not extinguished by the donning of religious garbs. Acceptance at the Court of God cannot be obtained by any means other than one's love for the Name of God. One does not achieve salvation by hanging upside down. Caught in the net of *Maya*, one hankers after its temptations.

863. One will be judged for one's good and bad deeds in the hereafter; and punished for the wrongs committed in this world. No relief will be available from the punishment. Only the remembrance of God's Name during one's life shall

save one from such punishment. The plain truth is that the sure prospect of suffering is mitigated only by remembering, in this life, the Name of God with love.

864. All evil is dispersed in the company of saints. The loving remembrance of the Name of God is the noblest and most fruitful undertaking. Such a remembrance is possible only in the company of saints who worship God with their heart and soul.

865. The offerings of paradise are had by singing the praises of the Name of God. The noblest of all discourses is the discourse of the Name of God. The suffering is relinquished of those who lovingly dwell on the Name of God. Only the saint knows the great worth of the Name of God. All evil is dispersed in the presence of the saint. The company of a saint is had only by great fortune. In saint's (Worshiper of Waheguru) company and through service of the saint, one becomes imbued with the Name of God. Nothing equals the Name of God. The devotion to the Name of God is had only by the fortunate few and that too by following the instruction of the True Guru.

866. One receives the choicest boons in the service of saints. Interiorize the Name of God and sing the praises of God to get rid of afflictions. Get rid of disjunction with God in order to enjoy laudation of people. Take shelter with the saints to get rid of the fear of transmigration. One who cherishes the Name of God is worthy of supreme admiration.

867. By removing one's disjunction with God in the company of saints, one achieves supreme distinction among people of the world. God considers the one as superior-most who considers oneself to be the humblest of all. It is by means of utmost humility that one observes the presence of God in each and every one. It is imperative for the saint of God to think negative of no one but to regard all as one's friends. The devotion to the Name of God by the saint is not shaken or diminished due to suffering or pleasure. To the saint, good deed is the worship of God and evil deed is to ignore the worship of God.

868. God values humility. Supplication before God establishes connection with Him. He rewards it by bestowing the blessing of remembrance of His Name / connectedness with Him**.**

869. A devotee addresses God in His presence: "I supplicate before you, Lord of the universe. My body and soul belong to you. I am your child and you're my parent. I enjoy many comforts by your Grace. No one knows your limits. You are the loftiest and most majestic of all. The entire universe is under your Command. All those who you created must obey you. Only you know your

limits and condition. Your humble servant is profoundly devoted to you, forever".

870. It is one's great fortune that brings one to the door of a saint, in absolute humility. Then one sings the praises of God. The protection received from the saint enables one to triumph over all sorts of hurdles in life. One enjoys myriads of happiness. One tastes the elixir of immortality. The imbibing of this catholicon results in immortality.

871. God Protects and Bestows countless blessings on those who lovingly remember Him.

872. The Omnipresent and Omnipotent squashes the ills of those He shelters. He is ever with those who He protects.

873. God's Name assists one in a situation where all kith and kin are unable to help. God's Name accompanies one and protects one when the angels of death are ready to torment. God's Name provides relief in an instant when one is faced with great hardship. God's Name salvages the horrendously sinful when all other deeds of merit fail to be of any benefit. One receives happiness in abundance when one follows Guru's instruction to lovingly dwell on the Name of God.

874. By dwelling on the Name of God, a tormented king of the world finds solace. One overcomes innumerable hurdles by lovingly dwelling on the Name of God. One enjoys great satisfaction by lovingly dwelling on the Name of God when myriads of worldly pleasure and comforts do not afford contentment. The Name of God is like a great friend when one is in utter loneliness. It behooves to affectionately ponder over such a sublime Name. Follow Guru's instruction. Receive salvation.

875. The Name of God comes to one's rescue when it is impossible to escape the clutches of an enemy. The Name of God relieves one in an instant when surrounded by calamitous odds. By lovingly dwelling on the Name of God one is saved from the unending cycle of births and deaths. The Name of God washes away all non-erasable sins committed while disjointed with Him. One must lovingly dwell on such a Name. The company of a saint brings about devotion to God.

876. The Name of God provides immediate help when one's kith and kin are incapable of giving assistance. God's Name releases one from the dreadful clutches of the *ministers* of death. God's Name instantly resolves one's state of utter helplessness. God's Name redeems a sinner who otherwise remains unredeemable expatriate even after performing innumerable acts of merit. Believe in Guru's instruction. Inculcate God's name in your heart. God's Name bestows happiness in abundance.

877. A king with sway over the entire world is not free of misery. But by pondering with affection over God's Name, such a king is relieved of his suffering. God's Name releases one from overwhelming odds. God's name brings satisfaction when one's state of dissatisfaction is not relieved by myriads of worldly pleasures and comforts. God's Name provides sweet company when one finds oneself in a forlorn condition. Ponder over God's Name which brings such blessings. Follow Guru's instruction. Ponder over God's Name with affection. You will even receive such a supreme blessing as salvation.

878. God's Name saves one when caught in an impossible situation with no way to escape. God's name provides immediate relief when engulfed by innumerable odds. God's Name frees one from transmigration – the continuing cycle of birth and death. God's Name destroys sins the stains of which are otherwise indelible. One receives the blessing of loving remembrance of God's Name in the company of those who ponder over God's Name with love and affection.

879. God's Name provides sustenance during a long and arduous journey. God's Name lights the way when one is in the midst of a dreadful storm. God's Name is one's companion in a strange land. God's Name provides protection from unbearable heat. God's Name is nectar when thirst is overpowering.

880. The Name of God paves the way to salvation for the devotee. The Name of God gives contentment to the devotee. All personal merits of the devotee are due to the Name of God. Such merits of the devotee can never be defiled. The exalted status and fame of the devotee is due to the Name of God. The devotee derives both the worldly and spiritual benefits from the Name of God. Imbued with the Love of God's Name, the devotee does not suffer from the pangs of separation of any kind. The service and worship of the devotee is focused on the Name of God.

881. The treasure of devotee is the Name of God. Such a treasure is personally given by God to the devotee. The Name of God gives perfect protection to the devotee. The devotee needs no other protection. The devotee is thoroughly engrossed in the enjoyment of God's Name. The devotee relishes the Name of God day and night. Such a devotee is known everywhere. The devotee unites others with the Name of God and thus saves them from the throes of transmigration.

882. The offerings of paradise are had by singing the praises of the Name of God. The noblest of all discourses is the discourse of the Name of God. The suffering is relinquished of those who lovingly dwell on the Name of God. Only the saints know the great worth of the Name of God. All evil is dispersed in the presence of

saint. The company of a saint is had only by great fortune. In saint's company and through service of the saint, one becomes imbued with the Name of God.

883. Nothing equals the Name of God. The devotion to the Name of God is had only by the fortunate few and that too by following the instruction of the Guru of Truth.

884. God's devotees experience closeness to Him. God with all His glorious attributes inheres in the mind of his devotee.

885. The daily routine of a saint is to ponder over the Name of God with love. God's Name resides in the mind of a saint. God's Name provides protection from harm to the saint. Countless individuals have been redeemed by God's Name. The saint is engaged in praising God, day and night. The saint reaps the panacea -- cure for all maladies -- by pondering over the Name of God with love. God's Name is the treasure to the saint. God bestows this treasure on his saint. The saint is thoroughly engrossed in the love of God. The saint is blessed with wisdom.

Note: Several of the above reflections that are in long paragraphs, are the result of translation of certain verses of Sukhmani Sahib *Baanee* (Composition).

886. God Exists and He is Eternal.

887. True Guru describes the personality of God.

888. The attributes of God are infinite.

889. Each of God's attributes is unique and unequaled by any one.

890. Faith in God is personal commitment to God who exists eternally.

891. All are bound to the cycle of birth and death without faith in God.

892. Only the True Guru can help establish faith in God.

893. Faith in God cannot be sustained without the guidance of True Guru.

894. Faith in God cannot be self-actualized. Only the True Guru can establish it.

895. Faith in God is unshakable only if True Guru and God intervene to help a person.

896. The True Guru lays the foundation of trust in God.

897. God delivers as stated in the *Shabads (*hymns) of True Guru.

898. God blesses and continues to bless His devotee.

899. God's attributes related to man are absolutely dependable.

900. God honors the trust placed in Him.

901. Desire to always obey God.

902. Desire to be free of egotism before God.

903. Be assured that the commands of God are indisputable.

904. Believe that God is the absolute Sovereign over His creation.

905. Believe that egotism towards God is untenable.

906. The scope of God's powers is immense and infinite.

907. The creation of God is beyond description.

908. The attributes of God are infinite.

909. Beauty and order in God's creation are unsurpassed.

910. God's creation is immensely diversified.

911. God is older than time.

912. God is astonishingly spectacular and yet is unseen. Only mind's eye, which is opened by the Divine Wisdom of True Guru, can see Him.

913. God's moral order is unchallengeable.

914. God wields absolute power to create, to sustain and to destroy.

915. God has two Selves. One is manifested in His creation. The other Self is prior to his act of creation.

916. God is present everywhere, both near and afar.

917. God indwells all living beings.

918. Devotee desires to be close to God.

919. Devotee engages in effort to remove disjunction with God.

920. Devotee searches for assistance to be close to God.

921. Devotee suffers pangs of separation if he is unable to connect with God.

922. Devotee's longing for God is a consequence of faith in God.

923. Devotee's longing for God increases over time.

924. Devotee's longing for God eventually changes into union with God.

925. Devotee lives his life as a householder while he longs for union with God.

926. God is deficient in nothing. To serve Him is to devote to Him sincerely and with affection.

927. Service of God is done by doing good deeds in service of God's devotees.

928. Service of God is done by sharing the *Shabads* (Hymns) of the True Guru.

929. Service of God is in helping others to understand the *Shabads* (Hymns) of True Guru.

930. Service of God is by doing good deeds without the expectation of rewards of service.

931. It behooves the faithful to be grateful to God for His blessings.

932. To be grateful to God with a passion brings one closer to God.

933. Devotee maintains an attitude of gratefulness to God.

934. Devotee expresses his gratefulness to God by remembering the blessings received from God.

935. Devotee's acknowledgment of God's blessings may be private or public.

936. The absolute greatness of God and the absolute purity of His personality command devotee's reverence for Him.

937. It is from the True Guru that the disciple learns how to revere God with a passion.

938. Privately, the devotee revers God in his thoughts. Publicly, the devotee revers God by discoursing about His attributes and by singing God's praises.

939. More intense the reverence for God a devotee has, closer he is to God.

940. Commitment of the devotee is absolute to God. He is single-minded in his devotion to God.

941. Devotee is steadfast in his faith in God.

942. Devotee is committed to God without reward or gain.

943. Intimacy is mutual between the devotee and God.

944. The *Shabads* (hymns) of True Guru inculcate intimacy with God.

945. The intimacy of devotee with God takes a variety of forms such as the intimacy of parents with the child, intimacy of the lover with the beloved, intimacy of the benefactor and the beneficiary etc.

946. Intimacy between the devotee and God grows over time.

947. The devotee entertains warm thoughts about God in his heart as these thoughts are expressed in the *Shabads* of True Guru. He cites *Shabads* of True Guru while expressing his intimacy with God, in public.

948. The *Shabads* of True Guru destroy disciple's egotism and replace it with humility before God. The devotee realizes his insignificance before the grandeur and powers of God.

949. The phenomenal contrast between man and God, as taught by the True Guru and when understood by the disciple, naturally inclines him towards humility before God.

950. The devotee expresses humility before God by self-effacement.

951. God showers His blessings on his humble devotee.

952. Extreme humility before God destroys egotism completely. In return, God honors His devotee.

953. Focus on God means a vivid image of God's personality, via His attributes, in the mind of His devotee.

954. Focus on God is attained by means of *Shabads* of the True Guru.

955. The devotee's focus on God is perpetual when the *Shabads* of the True Guru uplift the awareness of the devotee to a level which approximates the level of the Guru.

956. Focus on God generates peace and happiness for the devotee.

957. Focus on God is facilitated by listening and accepting the principles taught in the *Shabads* of True Guru. It is also facilitated by participating in the company of other devotees as they sing the praises of God.

958. Devotee's relationship of intimacy with God is secondary to no other relationship.

959. Devotee's intimate relationship with God secures blessings and honor from God.

960. Devotee's intimate relationship with God is preordained by God.

961. Devotee's intimate relationship with God is created by the True Guru with Guru's teachings and kindness.

962. The devotee of God treats fellow human beings with compassion and respect.

963. The devotee of God is truthful in his dealings with fellow human beings.

964. The devotee of God has no shame or hesitation in acknowledging his personal deficiencies.

965. The devotee of God accepts the word of God as spoken by the True Guru in his *Shabads*.

966. The devotee of God honors the attributes of God.

967. The devotee of God considers it to be his great fortune for the opportunity to serve devotees of God.

968. The devotee of God makes sacrifices to serve the cause of truth.

969. The devotee of God acknowledges the centrality of God in living his life.

970. The devotee of God lives his life in harmony with God.

971. The devotee of God relinquishes egotism which is the cause of disconnection with God.

972. The devotee appeals to God for forgiveness of wrongdoing.

973. The devotee appeals to God for connectedness with Him.

974. The devotee appeals to God to sustain his faith and trust in Him.

975. The devotee appeals to God for bestowal of firm belief in the word of God.

976. The devotee appeals to God for the bestowal of blessing to sing His praises.

977. The devotee appeals to God for his redemption and reformation.

978. The devotee abhors separation from God.

979. The devotee enjoys peace and happiness because of enlightenment received from the wisdom of True Guru.

980. The devotee has control over his passions. He does not engage in bad thoughts or ill deeds.

981. The devotee has camaraderie with those who seek oneness with God.

982. The devotee is averse to egotism.

983. The devotee experiences: Freedom from worry, freedom from fear, freedom from sense of inferiority, freedom from greed, avarice, wrath and freedom from ill-thoughts and ill-deeds.

984. Devotee's relationship with God is not strained by his varying circumstances or fortunes.

985. Devotee feels anguish if his relationship with God is disrupted.

986. The devotee does not cover up anything from God.

987. Devotee is truthful before God.

988. Devotee makes frank requests to God for the fulfillment of his needs.

989. There is absolute lack of deception in devotee's relationship with God.

990. Devotee makes request freely to God for His mercy and kindness towards him.

991. Devotee feels intense attraction towards God, the Perfect Being.

992. Devotee feels intense attraction towards God, the Pure and Pious Being.

993. Devotee has intense admiration for God who possesses infinite and matchless attributes.

994. Devotee has intense admiration for God, for He is merciful and forgiving.

995. Devotee has intense admiration for God, for He loves the one who loves Him.

996. Devotee accepts what God does.

997. Devotee acknowledges the supremacy of God's sway.

998. Devotee is grateful to God for making him obedient to Him.

999. Devotee makes his will subservient to God's Will.

1000. Devotee conquers all of those forces that separate him from God.

1001. Devotee is eternally indebted to God for God's kindness in fostering the love relationship with the devotee. Devotee is in perpetual inner-connectedness with God.

1002. The devotee never tires of thanking and praising God.

1003. Devotee feels absolutely incapable of returning God's favors.

1004. Devotee speaks and contemplates truth about God by means of the *Shabads* of True Guru.

1005. Praise of God purifies the inner-self of the devotee.

1006. Devotee contemplates the blessings granted by God to him.

1007. Devotee remembers God by recalling God's attributes.

1008. Devout remembrance of God is food for devotee's *Aatman,* Spirit.

1009. Sheltered by God, the devotee is not bothered by fear.

1010. Devotee remains courageous and confident in dealing with difficult situations.

1011. God's shelter is infinitely superior to any other protection.

1012. To come under the protection of God is to have access to the inexhaustible and innumerable treasures of God.

1013. Devotee is attached to God just as a loyal animal is attached to his owner.

1014. There is nothing superior to the care and affection devotee receives from God.

1015. There is no temptation strong enough to entice the devotee away from loyalty to God.

1016. Devotee has utmost respect for those who are loyal to God.

1017. *Darshan* of Waheguru enthralls the devotee. There is nothing like it.

1018. Devotee experiences absolute contentment.

1019. Devotee is absolutely free of malice.

1020. Devotee is engrossed in the vision of God.

1021. Devotee experiences blissfulness.

1022. Devotee longs for union with God in a relentless manner.

1023. Devotee relentlessly ponders over the ideas that may gain connectedness with God.

1024. Forgetfulness of God signifies a conspicuous privation to the devotee.

1025. Devotee supplicates to God to grant him connectedness with Him.

1026. Devotee experiences immense relief upon cessation of disjunction with God.

1027. The devotee regrets the loss of time that could have been spent in God's remembrance.

1028. The devotee hopes that God would disregard the time lost in ignorance and disjunction with Him.

1029. The devotee prays for forgiveness to God for his disjunction with Him. He prays to God that it may never happen again.

1030. The devotee feels great joy over God's favor of His kindness.

1031. There is nothing to aspire and desire that matches the joy received from God's kindness.

1032. The devotee feels compulsion to do good; to do right; to be just and to be virtuous.

1033. The devotee has aversion towards atheism, falsehood, vilification of others, bad deeds, injustice and maliciousness.

1034. The devotee feels closeness to God and the Godly.

1035. The devotee parts with his lower self. He functions at the level of his higher self by virtue of having been inspired by the Divine Wisdom which the devotee receives from the True Guru.

1036. The devotee has unique respect for God and the godly.

1037. The respect, for God and the True Guru, makes the devotee upright, fearless and self-confident.

1038. The relationship with God is not given up under any circumstances.

1039. Relationship with God is forever.

1040. Nothing is more important to the devotee than the relationship of love and reverence for God.

1041. The devotee has an ever-present desire to please God.

1042. The prospect of break in relationship with God causes great emotional upheaval in the mind of devotee.

1043. The devotee takes comfort in knowing that God is Ever-Forgiving.

1044. The devotee feels solace in knowing that God is All-Forgiving.

1045. The devotee knows that the entrapment of anyone in falsehood can only be overcome by the kindness of God through the *Shabads* of True Guru.

1046. The devotee knows that his progress along the spiritual path can only be made with the kindness of God through the *Shabads* of True Guru.

1047. The devotee knows that the Grace of God is the panacea of all of his ills.

1048. The devotee knows that the ambrosia of God's Name can be imbibed only with the Grace of God.

1049. The devotee knows that he can remember God in a continuous manner only with the Grace of God.

1050. The Grace of God (*Nadar*) has the quality to emancipate and connect anyone with Him instantaneously.

1051. The devotee acknowledges the absolute sway of God over all of His creation.

1052. Devotee is freed from the shackles of falsehood.

1053. The devotee is in harmony with how God rules over His creation.

1054. Devotee's acknowledgment of absolute sway of God endears him to God.

1055. God blesses the devotee with ambrosia of His Name.

1056. Devotee is in harmony with God's sway while living his life as destined by God.

1057. God honors who He pleases to honor.

1058. At the pinnacle of devotion, the devotee is: completely free of egotism, absorbed in marveling at the grandeur of God, eager to bow before the Will of God, steadfast during good fortune as well as in hardship, is in union with God and is enlightened with Divine Wisdom.

1059. The devotee experiences: Freedom from want, freedom from suffering and has access to all sorts of blessings of God.

1060. True Guru's statements are as axiomatic in the spiritual domain as are the principles of physical world. The willful disobedience or ignorance of these axioms causes a person to live life in the pursuit of falsehood. Such a person must endure pain, suffering and fear. This consequence is not dissimilar to, for example, being deliberately disobedient to or being ignorant of the law of gravity and jump off the top of a mountain.

1061. The spiritual axioms belong in the domain of Divine Wisdom. The Divine Wisdom is the wisdom of True Guru. This wisdom is eternal and of universal significance - it applies to all human beings. With the end of egotism, which comes about due to learning from the True Guru, the disciple of True Guru naturally incorporates the spiritual axioms in his personality. The disciple's personality is transformed into that of a *Braham Gyani* - knower of Divine Wisdom and a person who is in union / harmony with the Creator.

1062. The precepts of True Guru transform both the thoughts and emotions of his disciple regarding the purpose of human life. First the Guru, by means of the power of his insight of Truth, shows his disciple how his thinking and feelings related to the purpose of life are flawed. Next, the Guru points out to his disciple the right standards for disciple's thoughts and emotions. As soon as the disciple connects and bonds with these thoughts and emotions, he is uplifted to a state of mind which is peaceful and joyful while the mind is free of doubt, fear and suffering. Since Guru's wisdom is focused on the Creator, the disciple grows into thoughts and emotions towards the Creator. Eventually, the disciple becomes one with the Creator, the Kind, the Eternal and the Infinite.

1063. The following summary of precepts of the wisdom of True Guru is instrumental in transforming the personality of his disciple.

- Nature - creation - is infinitely diverse.
- There is one Creator of the nature. He is not an imaginary being. He exists. He is Eternal.

- The Creator has infinite attributes, including that He is the only one who is Eternal and He wields absolute control over His creation.
- No one, except the Creator, knows when and why He brought about the creation.
- The Creator is not partial to anyone.
- The Creator is fearless.
- Men and women are equal to the Creator.
- No person is superior to another person by birth, religion, caste, creed or anything else.
- Superior is the person who forsakes ignorance in favor of Divine Wisdom, and conducts himself in a godly /moral / virtuous manner.
- The Creator is neither born nor suffers death.
- The Creator is also the Sustainer and Destroyer of His Creation as He pleases.
- The acts of creation and its annihilation have taken place many times.
- The Creator is the sole and absolute Sovereign over His creation.
- The Creator has a Nirgun attribute. It is the attribute of His personality when there is nothing other than Him.
- The Creator is Omnipresent - everywhere and in everyone.
- The secrets of nature can be unlocked and discovered by man. But the Creator cannot be discovered by any effort whatsoever, except with the guidance and help of someone who is in union with the Creator. That someone is the Guru of Truth.
- The human birth or life is the opportunity to connect with the Creator.
- The knowledge by which The Creator is known is called Divine Wisdom (*Braham Gyan*).
- He who possesses and teaches the Divine Wisdom is called True Guru (Sat Guru).
- Sat Guru is in eternal union with the Creator. He is one with the Creator, in life and in after-life.
- Divine Wisdom can be learned only from the True Guru.
- A person becomes the true disciple of the True Guru only if God so ordains and so blesses.
- A person can unite with the Creator only through the help of True Guru.
- Everyone is trapped in the cycle of birth and death, without union with the Creator.

- A person enjoys eternal freedom, peace and happiness only in union with the Creator.
- Union with the Creator happens when a person's egotism - the sense of duality - is conquered by the Grace of Creator and True Guru.
- The emotions of humility, affection, reverence, gratefulness, supplication, longing and kinship -- affinity towards the Creator, when in full bloom or at climax, unite a person with the Creator.
- The passions of lust, anger, greed, attachment to impermanence, and egotism rule everyone, except the True Guru and his true disciples.
- In after-life everyone must give the account of good deeds and bad deeds done in life.
- The imprints of deeds done in life on the mind of a person become the cause for cycle of rebirth and death.
- Fear, pain and suffering end only in union with the Creator.
- The company of true disciples of True Guru intensifies a person's emotional bonds with the Creator.
- Uninformed by the wisdom of True Guru, a person can neither avoid nor overcome the false, illusory and venomous temptations that surround him.
- Worship of the Creator is a gift of the Creator. Only rare individuals are born with this gift. Most others are granted this gift after they grow spiritually by means of the wisdom of Guru.
- The gift of worship of the Creator is accompanied by the gift of ambrosia of His Name, the pleasure of which there is no equal.
- *Sehaj* is the state of mind when worship of the Creator - devotion to the Creator - becomes effortless, automatic, continuous over day and night, uninfluenced by any distraction, doubt-free, blissful and free of the sense of duality. *Sehaj* occurs when the devotee is in eternal union with the Creator.
- The One who is Creator, Sustainer, Destroyer and whose sovereign rule extends over the entire creation is also Merciful, Forgiver and Redeemer. He redeems sinners if He so wills.

1064. God Exists. He is known by his Grace through Guru's teachings. Accept the absolute authority of God over His creation in order to unite with Him**.**

1065. Egotism can only be overcome by acknowledging the sovereignty of God over His creation.

1066. Things happen as enjoined by God.

1067. God communicates with the language of love.

1068. God is Self-Existent. He Exists because of Himself.

1069. God views the True Guru and his disciples with special favor.

1070. It is by God's Grace that one meets the True Guru.

1071. God is not impressed by one's worldly merits.

1072. Guru teaches his disciple many noble lessons.

1073. Love of God brings about many honorable changes in the devotee.

1074. God exalts His chosen ones.

1075. God brought about His creation by a single order. No one can obstruct God's commands.

1076. Sins are cleansed by God's Grace.

1077. God's Grace makes one fit to worship Him.

1078. No one knows the origin of God's creation.

1079. There are universes upon universes in God's creation.

1080. The humble ones are honored by God.

1081. No one will ever know the full scope of God's greatness.

1082. God's grace is boundless.

1083. Invaluable and unique is every matter that relates to God.

1084. God's seat of His eternal power is a mystery. Countless are those who sing His praises.

1085. Divine Wisdom is distinctive.

1086. Faith should teach divine wisdom, compassion and supremacy of God.

1087. Nothing is imperfect about the actions of the Perfect Being.

1088. Union of a devotee with God occurs with His Grace.

1089. God is the cause of causes - the Grand Cause.

1090. God is actively involved with His creation.

1091. The quintessence of godly life is to imbibe the nectar of God's Name.

1092. The most worthwhile and rewarding labor is to devotedly-remember God.

1093. God Exists. It is from God that all else came into existence.

1094. God's seat of His eternal power is a mystery.

1095. No one has the intellect to fathom the greatness of God.

1096. Peace and happiness are experienced by remembering God.

1097. The only way to escape the grip of falsehood is to learn from those who are devoted to God.

1098. Death is certain.

1099. Only the True-Guru dispenses knowledge of the Truth.

1100. The entire creation sings praises of God.

1101. Forgetfulness of God leads to pitfalls and suffering in life.

1102. Life's goal should be an earnest and inner-connectedness with God.

1103. All actions performed in life are judged by God.

1104. Only the thoughts and deeds that please God are noble.

1105. Forgetfulness of God leads to entrapment in falsehood.

1106. Guru's instruction destroys all falsehood.

1107. Self-gratification leads one away from remembrance of God.

1108. Fake-instruction leads one away from remembrance of God.

1109. Guru unites his disciple with God.

1110. Guru advises his disciple to congregate and share stories about God.

1111. Fear of the Fearless destroys all fears.

1112. Saints are those who live by Guru's instruction.

1113. Peace and happiness are not possible in disjunction with God.

1114. Death comes to all. One must live a noble life by following Guru's instruction.

1115. Guru's instruction averts ignoble thoughts and ignoble deeds.

1116. Guru's instruction builds the boat in which one safely crosses the ocean of life.

1117. Guru advises not to waste time and to begin remembering God.

1118. The central issue of life is to learn from the Guru.

1119. Fools seek the temporary and illusory.

1120. God honors those who do not ignore Him for a moment.

1121. Follow Guru's instruction to love the One who is Incomprehensible and who is Omnipresent.

1122. True-Guru's instruction helps overcome one's fire of discontent.

1123. To devote to God is to engage in the most profitable business.

1124. One must make the most in this brief life-time by worshipping God.

1125. God enacts myriad of plays.

1126. Worldly bonds prevent conjunction with God, in the absence of wisdom of True Guru.

1127. True faith enables one to distinguish between heaven and hell.

1128. Love of God is different than observance of rituals.

1129. The godless cannot escape unworthy, immoral conduct.

1130. Everyone is born with a road map of life.

1131. Greatness of God cannot be fathomed.

1132. It is by God's Grace that one is redeemed.

1133. The temporary and illusory temptations snare everyone except Guru's disciple.

1134. Speculations about God can never truly describe Him.

1135. The devotee loves God with ardent affection.

1136. No one except God Himself knows the true extent of His attributes.

1137. To escape ill-thoughts and ill-deeds, one must follow Guru's instruction about God.

1138. Living by falsehood, one's whole being is impure. Living by the truth, one's whole self is made pure.

1139. As one sows, so one reaps. Sow the Name of God, reap peace and happiness.

1140. No one ever has gotten rid of the impurities of one's self without devotion to God.

1141. The real treasure is God's Name. It is obtained with Guru's instruction.

1142. True love for God is what He values above all.

1143. Deep understanding of True Guru's instruction connects one with God who loves His creation.

1144. True love for God is forever and is had as a disciple of the Guru.

1145. The godless person is off the right path and is without support.

1146. All, other than the disciples of the True-Guru, are mired in dysphoria.

1147. Guru's precepts bond one's mind with God. Then one is blessed with eternal peace and happiness.

1148. The outward scintillation without the love of God is futile. The disciple of Guru worships God and enjoys the unique pleasure therefrom.

1149. The disciple of Guru finds God dwelling within the heart and overcomes fear and worldly temptations.

1150. The illusion of permanence conceals the reality of impermanence.

1151. God is present in the ascetic as He is in the self-indulgent. Satguru (True Guru) teaches how to find the hidden, Indescribable God.

1152. The world is gone astray under the spell of illusion.

1153. Grace of God brings one to the Satguru who frees one of egoism.

1154. Devotee of God comes into this world blessed by God.

1155. God is the sole and grand cause of all that there is beside Him.

1156. The span of human life is comprised of four distinctive stages – infancy, childhood, youth and old age. Worship of God is relevant in all stages.

1157. True supplication before God is to ask for the blessing which makes it possible to praise Him.

1158. To ignore Divine Wisdom of the Guru is to sink one's good fortune of having been given human birth.

1159. The essential nature of world is temporary like a white, lofty structure formed of smoke.

1160. The true devotees of God cannot be praised enough.

1161. We are obligated to worship our Creator and Sustainer.

1162. God sanctions union or disunion with Him.

1163. God is the only One who is Eternal. He is the sole cause of drama of creation. To love God is the highest virtue.

1164. Observance of rituals to impress people does not cleanse one's mind.

1165. God brings about the union of body and soul.

1166. Devotion to God trumps all other efforts to free oneself from fear.

1167. Honesty is the corner stone of worship of God.

1168. To be truly-wealthy is to remember God with reverence and love.

1169. Everyone and everything in this world is here only for a limited time.

1170. A true devotee of God remains loyal to Him under all circumstances.

1171. The path of righteous conduct, which is illuminated by Guru's teachings, leads to true success in life.

1172. Closeness to God saves one from harm and suffering.

1173. The transformation of sugar cane juice into molasses and brown sugar teaches us something profound. A life dedicated to the pursuit of True One may encounter tough times. However the pursuit ends in union with the True One.

1174. The cycle of birth and death is due to unfulfilled desires in the present life.

1175. A foolish person always speaks that which has no abiding value.

1176. Worship of God is the means to unite with Him.

1177. God determines who is base and who is noble.

1178. God is the only One who is Immortal. He is the Provider of His creation.

1179. God's reign over His creation is eternal.

1180. God's powers transcend the domain of possible.

1181. God is Eternal. He is the Benevolent-Benefactor.

1182. It is by God's Grace that one follows Guru's instruction.

1183. That which pleases God happens.

1184. The entire creation is under the absolute command of God.

1185. One ought to accept Guru's teachings unreservedly because the True-Guru dispenses nothing but Truth.

1186. The way out of the conundrum of tyranny, corruption and mass-ignorance is worship of God.

1187. There are irreconcilable differences between the disciples of Guru and those ignorant of Divine Wisdom of Guru.

1188. Successful merchants are those who deal in the Name of God. The benefit of bathing at holy rivers pales before the benefit of worship of God.

1189. Callousness of one's mind is the reason for disjunction with God.

1190. Guru's Divine Wisdom enables one to experience the Presence of God everywhere.

1191. 132. The choicest gift of God is His Grace which implants His worships in man's mind.

1192. The fire of discontent can be extinguished only with the Name of God.

1193. Guru is the tree of contentment which bears flowers of faith and fruit of Divine Wisdom.

1194. Guru's words of Divine Wisdom are of surpassing elegance.

1195. True Sikh is not a victim of endless discontent.

1196. Disjunction with God creates a malevolent disposition.

1197. Human nature is capricious but subject to the Will of God.

1198. Learnedness and sectarian allegiance do not unite one with God.

1199. True love of man with God is irresistible and consummate.

1200. The devotee's thirst for remembrance of God is natural and is insatiable.

1201. The *Dhadee* - singer of God's praises - sings in God's presence. He is in union with God.

1202. A wrong cannot be wished away. It can only be righted or forgiven.

1203. Pain and pleasure - physical or mental - are ordained by God.

1204. Disconnected with God, people become befuddled, fearful and self-destructive.

1205. The Grace of True- Guru brings about choicest blessings for the disciple.

1206. Ritualism, no matter how austere, accrues no spiritual or moral benefit to the adherent.

1207. The True-Guru always eulogizes the Eternal and Inscrutable One.

1208. Capriciousness changes into faithfulness with God's Grace.

1209. The True-Guru's job is to sing praises of God. This job is assigned to the True-Guru by God Himself.

1210. Humble deportment towards God is essential to conquer the malady of fear.

1211. The invaluable crown jewel - imperishable soul - dwells in the body.

1212. God is engaged in the business of His worship.

1213. One cannot escape sinful conduct without the help of God.

1214. One enjoys the ambrosia of God's Name when the mind is focused on God in a steady manner, with the guidance of Guru.

1215. To conquer one's ego is to unite with God.

1216. The purity of body and mind is achieved in connectedness with God.

1217. God, the Indescribable One, gives knowledge about Himself through the Guru. He gives the ambrosia of His Name to drink.

1218. Union with God is beyond ethics, wealth, worldly success and salvation.

1219. The ambrosial Name of God keeps one healthy. Otherwise the body becomes the instrument of all sorts of vices.

1220. Everyone is inflicted with five invincible passions. Devotion to God is the only way to conquer these passions.

1221. Asceticism practiced ritually and without purity of inner-self, is meaningless.

1222. Nothing excels God's Name in curative power or as aim of devotion.

1223. The cycle of birth and death is due to disjunction with God and sinful acts.

1224. Mankind wastes away the precious gift of life - gives away a diamond to gain a *kowree*.

1225. The love of Guru's disciple for God is natural and ingenuous.

1226. Everyone's days in this world are numbered. Aspire for union with God, the Eternal.

1227. Guru's wisdom changes one's perspective on life and character.

1228. An undisciplined mind is akin to an elephant in the jungle.

1229. Peace, happiness and worship of God cannot be gained without subduing the passions that corrupt the mind.

1230. Worship of God is the only way to peace and happiness in life.

1231. God's sway is over both the ignorant and the wise.

1232. The pursuer of falsehood cannot be free. Only Truth sets one free.

1233. 175. The *Jogee*, one who is in union with God, learns from and devotes to the True-Guru.

1234. Guru is obeisant to him who is enamored with God.

1235. God is opposed to egotism. He destroys the egotist.

1236. Worship of God trumps all other pursuits and fulfillments.

1237. The devotee of God is content only by experiencing the pleasure that comes from worship of God.

1238. Hail the Guru who unites his disciple with God.

1239. Egotism causes disjunction with God. Disjunction with God causes the cycle of birth and death.

1240. Nothing in God's creation is forever, except affection and affinity to God.

1241. The fundamental focus of Guru's disciple is on Truth. The disciple does not engage in falsehood or evil deeds.

1242. A worthless sinner can be redeemed by the Grace of God.

1243. God's Grace enthralls His worshiper by the impact of His attributes upon the mind of His worshiper.

1244. Only Guru's wisdom can free us from the grip of ignorance and falsehood.

1245. God and His devotee are linked together by true love.

1246. One cannot live a truly-honorable life without the love of God.

1247. Acceptance of Guru's wisdom leads to happiness and contentment.

1248. Union with God produces supreme fulfillment and joy.

1249. God loves the one who becomes worthy of His love with Guru's teachings.

1250. Profound affection for Guru frees the devotee from chains of falsehood.

1251. The True Guru connects his disciple with God; bestows peace; destroys anxiety.

1252. Shelter of God is the only way to be free of falsehood and be liberated from the cycle of birth and death.

1253. Attraction to falsehood is overcome only by devotion to God.

1254. God is The Provider. Devotion to the Kind One frees one of worry.

1255. The aim of human life must be no other than the worship of God.

1256. Divine Wisdom (*Braham Gyan)* of True Guru transforms disciple's character.

1257. The wisdom of True Guru gives many benefits to the disciple and saves him from harm.

1258. Longing for God is satisfied only by union with Him.

1259. Focus on the Eternal should not be forsaken in favor of temporary attachments.

1260. God is like a unique and invaluable jewel whose true worth is revealed only by the True Guru.

1261. 'Peace and joy in life' is not had by merely debating the contents of religious books.

1262. An indifferent or loathsome attitude towards God causes great harm.

1263. One is in union with God when one is naturally focused on God.

1264. The way to unite with God is through humility and Grace of God.

1265. Devotion to God is because of emotional bonds with Him.

1266. The devotee is willing to relinquish everything to see God, to experience the Presence of God.

1267. One is in union with God if God so decrees, otherwise one is tied to the cycle of birth and death to suffer.

1268. Worship of God improves one's character for the better, beyond imagination.

1269. God honors those who are humble before Him.

1270. One needs to devote to the Real, not to the unreal or illusory.

1271. If God casts His Glance of Grace, then the devotee worships Him in a continuous manner. Then the devotee is in union with God.

1272. The inner peace and happiness cannot be had without valuing the wisdom of True Guru.

1273. Devotion to God ought to be thorough.

1274. God is All-Forgiving. He forgives unconditionally.

1275. Disjunction or conjunction with God is decreed by God.

1276. Devotion to God ends all suffering.

1277. God is present in the mind of His devotee. The true devotee and God are inseparable.

1278. Devotion to God trumps all other devotions or deeds considered meritorious.

1279. The devotee of God aspires for the blessing that makes him humblest of the humble towards other devotees of God.

1280. Intrinsic connectedness with God is the only state when the mind experiences peace and contentment.

1281. He who is liberated by God is humble towards God and is under the control of no one else.

1282. Nothing is imperfect about the actions of the Perfect Being.

1283. Reverence of Guru gives the disciple inner-peace; irreverence condemns the rude person to self-degradation.

1284. Worship God who exists eternally. This worship is par excellence.

1285. Worship of God accrues untold benefits.

1286. All wishes are fulfilled of the person who God blesses with His Grace.

1287. God favors the humble. He disfavors the egotistical.

1288. Death is certain.

1289. God is All-Forgiving. He uses various remedies to put His devotee on the right course.

1290. The disciple of Guru is content in enjoying the ambrosial Name of God.

1291. One merges into the Eternal at the zenith of devotion to Eternal.

1292. Protection and Grace of God are had with faith in God.

1293. Union with God takes place at the pleasure of True Guru.

1294. Protected by God, one is free of all afflictions of the mind.

1295. Any idea and its entertainer or any act and its performer have worth only if God acknowledges them.

1296. Guru has great admiration for God. Guru is obeisant and devoted to God.

1297. The devotee of God has a frank and intimate relationship with Him.

1298. The quintessential precept of Guru's wisdom is: Devote to God, for it is the most sacred Truth.

1299. Worship of God is possible only by acknowledging the sovereignty of God over the entire creation.

1300. Love of God brings about many honorable changes in the devotee.

1301. The blessings and wisdom of Guru endow the mind with ambrosial Name of God and purify it.

1302. All, the believers and the non-believers, are obedient and subservient to God.

1303. Humility towards God brings one closer to Him. Egotism distances one from God.

1304. To be unduly attached to others in life results in repentance at the end of life.

1305. True worship makes the devotee one with God

1306. The disciple of Guru is rewarded with eternal wealth which is earned by the worship of God.

1307. Life lived in disjunction with God is always dishonorable.

1308. Fellowship with devotees of God is the premier means to unite with God.

1309. The devotee worships (loves and reveres) God. He receives guidance from God. He has faith in God. He cannot live without God in his mind. He is in union with God.

1310. If devotee's worship of God is natural, intrinsic, automatic and on-going, then he is in union with God.

1311. World is the House of God. He lives in it and he scrutinizes the deeds of all.

1312. The cure of egotism is in commitment to Guru's teachings by the Grace of God.

1313. The Creator manages His creation as He pleases.

1314. God has unique and wonderful attributes.

1315. The True Guru is committed to only the shelter of God.

1316. Worship of God is the only way to escape dire predicament at death and in the after-life.

1317. The cycle of birth and death continues without the knowledge of wisdom of True Guru.

1318. Those who are sincere in their love for God are His true devotees.

1319. To pretend to be pious while engaged in ungodly acts does not endear one to God.

1320. The climax to worship of God is merger with Him, as water merges with water.

1321. The grace of Guru delivers one from worldly snares.

1322. The devotee of God enjoys supreme bliss.

1323. God is Omnipresent. Recognize Him inside the body.

1324. God answers His devotee's prayers.

1325. The wisdom of Guru focuses disciple's mind on God.

1326. To listen to the readings of *Puran* (A Hindu religious text) is of no use without worship of God and without regard for humanity.

1327. God is Inseparable from the person whom He makes His own.

1328. If the longing for God is intense, then He appears to the devotee.

1329. Lowly is the life of a person without the wisdom of Guru.

1330. One must part company with those who do not worship God.

1331. If an emotional bond with God reaches zenith – is experienced deeply – then God is present in the heart (*Hirda*) of his devotee, in a similar manner as baby is continuously present in the *Hirda* of his/her mother.

1332. Divine Love, true love of a devotee for God, gains intensification in a direct relationship to the intensification of emotional bonds of a devotee with God. At the climax of this love, God resides in the *Hirda* of His devotee.

1333. Emotional bonds and love for God intensify as the result of mind (*Dhian, Surt*) increasingly focusing on the wisdom (*Shabads*) of Guru of Truth.

1334. To focus on the wisdom of Guru of Truth as his disciple is to earnestly imbibe, both intellectually and emotionally, the teachings in *Gurshabads*.

1335. The way (*Marg*) of Guru of Truth (Sat Guru) is the way of love (*Prem*) for God. The Guru inculcates this love in the mind of his sincere disciple by means of his *Shabads.*

1336. True Love of a devotee is constituted of many superfine feelings for God, in the temperament of His devotee.

1337. True Love of a devotee enables him to relate with God passionately.

1338. There is a vast qualitative difference between reciting a Name of God without emotion and reciting His Name with heartfelt warmth and zeal.

1339. The mind of a disciple of Guru of Truth evolves from lack of emotional links with God to finally being bonded to God with deep emotions, as he persists in learning the Divine Wisdom from Guru of Truth.

1340. A devotee of God may have *Darshan* of God in a variety of ways, as follows:

- Attributive *Darshan* of God, meaning *Darshan* of God through understanding of His attributes, as stated in Sri Guru Granth Sahib.
- *Darshan* of God through the attributes of mind of devotee, such as humility towards God, reverence for God and love for God.
- *Darshan* of God through Divine Experience, meaning an experience of connectedness with God in an automatic, natural and blissful state of own mind.
- *Darshan* of God through Divine Experience in perpetuity, meaning a continuous and unending experience of connectedness with God in an automatic, natural and blissful state of mind, which is called Sehaj state of mind.
- *Darshan* of God through a 'peak experience', meaning a spontaneous and intense emotional experience of automatic connectedness with God. Tears may flow during this experience.
- *Darshan* of God in having been saved from great bodily harm, when harm was certainty.
- *Darshan* of God in contemplating the occurrence of an impossible event becoming possible, for example, to visualize the martyrdom of Guru Arjan Dev Ji.
- *Darshan* of God in visualizing the Presence (*Sanmukh ho ke*) of God when a devotee addresses (*Sambodhan karda haey*) Him in sincere supplication.
- *Darshan* of Eternal Existence of infinite and unique attributes, with mind's eye.
- *Darsshan* of the Creator, Sustainer and Destroyer of all that exists besides Him, with mind's eye,
- *Darshan* of the Unfailing, the All-Seeing (*Antarjami*), and Present in the body, with mind's eye,

- *Darshan* of God when the devotee witnesses Him present in his transfixed state of mind, meaning the focus of mind of devotee on God is intense and he experiences that he is one with God.
- *Darshan* of God at a blessed time when mind experiences intense reverence and the forehead of devotee is on the pure and pious feet of Waheguru.

1341. The devotee experiences "*Aanand*" (Peacefulness, happiness and blissfulness) if and when Waheguru grants it to him, through the wisdom of Guru of Truth.

1342. The experience of "*Aanand*" is perpetual in Sehaj state of awareness.

1343. Lowly is the life of a person without the wisdom of Guru.

1344. One must part company with those who do not worship God.

1345. In case of human beings, after death only the body perishes. The mind and spirit (Aatma) continue to live on until such time that the spirit merges back into the Supreme Spirit (God). The merger happens after the Divine Wisdom of the Guru of Truth is fully learnt and the disciple becomes a True Devotee of God.

1346. The mind and spirit must be back in the human body. It may take a short time or an extremely long time. The learning of Divine Wisdom of True Guru must take place. Upon completion of this learning, the spirit would have a chance to merge into the Supreme Spirit.

1347. The words spoken by Sikh Gurus and *Bhagats* (Whose words are immortalized in Sri Guru Granth Sahib) are unique and unparalleled by anyone else of the past, present and future. This is so because the Gurus and *Bhagats* spoke their words after intimately bonding with God, becoming intimately one with God. None among the prophets, scientists, thinkers and philosophers spoke or speaks their words in union with God.

1348. There are two states of mind. One state is to think of the world and universes first and then think of Maker of the world and universes. The second state is to think of the Maker of the world and universes first, and then think of the world and universes. There is a difference between the two types of thinking. The first is to think of the effect first and the Cause next. The second is to think the Cause first and the effect next.

1349. Thinking about God becomes continuous if the thinker contemplates God as the Cause of all that there is in the world and universes.

1350. From the viewpoint of a devotee (*Bhagat*) of God, He is continuously showering blessings of various types on him. Thus the gratefulness of devotee to God is also continuous. And hence the devotee is continuously connected with God. The devotee worships God continuously. He is in the *Sehaj* state of mind.

1351. If a devotee thinks of God and experiences Him as the Cause of all that is in him and outside of him then he is in union with God.

1352. Sow the seed of 'belief in God' in the mind. Let the mind nurture the seed, seedling and tree with the wisdom of True Guru. Eventually, the mind will find self in union with God.

1353. If a person has belief in God and has belief in the wisdom of Sri Guru Granth Sahib, then free, countless and priceless blessings (*Daatan*) which the person receives compel the mind to always remember God and be grateful to Him.

1354. The five great motivators of mind (Lust, anger, greed, attachment and ego) and numerous sub-motivators related to the motivators create imbalance in the mind, when the motivators compel the mind to express itself in unnatural, abnormal and perverse actions. The consequences of such actions make the performer unhealthy, unhappy, contentious and depraved. The wisdom of True Guru is the only sure way out of this malady by linking the mind (*Surt*) to the *Shabad* (Wisdom) of Guru. This linkage bestows contentment, peace and happiness on the mind, which are termed *Aanand* in *Gurbani*.

1355. Where is God? God is inside every living being and also outside of them. Only human beings can have *Darshan* of God – see Him with mind's eye. In order to see Him, certain traits must first develop in the mind. These traits are: Belief, love, reverence, humility, gratefulness for God. When these traits become intense, God is seen Present before the mind and everywhere outside of the mind, in full glory. The Divine Wisdom of Guru of Truth nurtures these traits in the mind of his disciple.

1356. The question should not be where God is, but rather where are we? God is Present inside the body of every person. Only we remain absent while indulging in the pursuits of *Maaya*. The wisdom of Guru of Truth brings us back in the presence of the Great Presence within. Then we experience God within and see Him with mind's eye.

1357. Human beings spend lifetime in pursuit of a great variety of the temporary but ignore the Permanent, what a paradox?

1358. Even at the climax of devotion, a devotee feels that he is unable to express his love, reverence, humility and gratefulness to God, to a sufficient degree. The devotee feels that the above emotions for God still need further intensification, even when he experiences Great Presence present in front of his mind's eye.

1359. All Sikh Gurus, from Guru Nanak Dev Ji to Sri Guru Granth Sahib, are *Kaamal Murshad*, Perfect Guru (Guru of Truth). Each knows the content of Divine Wisdom that needs to be taught to the disciple, both intellectually and emotionally, in order to raise awareness of the disciple to *Sehaj* state of mind. Each knows the method by which the wisdom is transferred to the disciple such that it becomes the dominant part of disciple's personality, character and actions.

1360. If a devotee addresses Waheguru with love and reverence in the belief that the Great Presence is in front of his mind and does this by means of a *shabad* of

Guru of Truth, then Waheguru is indeed present to listen to the utterances of affection and heartfelt praise of his devotee. Waheguru listens to the entreaties of his devotee and showers blessings on him.

1361. The presence of Great Presence is observed and experienced in mental poise, contentment, peacefulness, pleasure, happiness and freedom from worry.

1362. There are countless cycles underway in the creation, as willed by the Creator. The cycle of birth, death and rebirth is also on for 8.4 million species in the creation. If a person unites with God, then he is not part of that cycle. Instead he escapes the cycle and is absolutely free just as the Creator is. This freedom, however, is gained by becoming an earnest disciple of Guru of Truth.

1363. When the *Surt / Dhian* /awareness gets centered in the highest point inside the brain (skull), at that time the devotee is in the presence of Waheguru. This ascendance of awareness happens by the power which is inherent in *Gurshabad*. This awareness can never be experienced by means of personal efforts, independent of *Gurshabad*. The above experience becomes possible after devotee's thoughts and emotions get purified by the impact of Divine Wisdom of Guru of Truth, on the mind.

1364. The Guru of Truth (Guru Nanak Dev Ji to Sri Guru Granth Sahib) has deep regard for his True Disciple and yarns for his company. The True Disciple of Guru of Truth also has profound respect for his Guru. The disciple too yarns for his Guru's company. The respect and love are mutual between the Guru and Sikh. The same is true about Waheguru and His devotee.

1365. One experiences Guru and Waheguru present before the mind when *Gurshabad* is read, listened or sung by a devotee, with the emotions of love, humility, reverence and gratefulness towards Guru and Waheguru.

1366. The proper understanding of wisdom of Guru and incorporation of this wisdom in one's own conduct intensify the emotions of humility, love, reverence and gratefulness towards Waheguru. These emotions eventually enable a devotee to experience the presence of Waheguru in the mind. The presence of Waheguru in the mind causes inner peace, joy, contentment, happiness and freedom from afflictions of both body and mind.

1367. The existence of God can neither be experienced nor proven by any method whatsoever, except by the cultivation of such emotions towards God as humility, reverence, love and gratefulness. The wisdom of Guru of Truth helps the disciple acquire these emotions. The various disciplines of body and mind may enable people to perform remarkable feats, but the experience of God shall ever remain elusive to them. Bow (mind-wise) before the Great Elusive One. In so doing, He appears to the humble and blesses the humble with the experience of peace and happiness as well as worldly successes. This is the proof of existence of God.

1368. To bow before God is to acknowledge the presence of God in front of the mind. To experience peace and joy in so doing is to experience presence of God in the mind.

1369. To bow before God with the mind, so that this act signifies heartfelt humility, is possible only when the mind has been cleansed of the last traces of accumulated smudge caused by egotism (*Haumen*) over time (Years or even many life times). The struggle to cleanse the mind my take a very long time, while under the tutelage of the Guru of Truth, Sri Guru Granth Sahib.

1370. A person becomes an earnest student of Sri Guru Granth Sahib by believing that the Perfect Guru speaks nothing but truth in his *Gurbani*. The student must be humble and open-minded to receive instruction from the Perfect Guru; digest the instruction and incorporate it in own conduct.

1371. If the emotional bonds with Guru and Waheguru are firmly anchored in the mind and the thoughts are in harmony with the wisdom of Perfect Guru, then the disciple of Guru / devotee of Waheguru is one with Guru and Waheguru. This truth may not always be at the conscious level of the student or devotee. However, the fact of oneness with God is valid for ever at the foundational level, in the mind.

1372. God is Protector.

1373. God is Giver of His Blessings.

1374. God is willing and able to Love (Be affectionate to) a person who he so selects.

1375. God enables a person to have heartfelt focus on *Gurshabad*.

1376. God is Enabler of union with Him.

1377. God is Enabler of heartfelt praise of Him by his devotee.

1378. Mere parroting of *Gurshabad*, whether abridged, as Waheguru, Sat Nam or expanded as in a complete *Shabad*, is basically confirming to one's mind how disparate one's awareness is from Guru's awareness.

1379. Listening to Keertan, intently, is a means to move closer to the awareness of the Guru as expressed in the *Gurshabad*.

1380. The connectedness with God on the basis of the intellectual understanding of *Gurshabads* is distinctive from the connectedness of the heart, an emotional connectedness.

1381. In order to engage emotionally with God, one should focus on such attribute (s) of God as has blessed one. Personal knowledge identifies such an attribute of God.

1382. Achieving connectedness with God by means of only one of His Attributes is sufficient to be connected with Him on all of His known and unknown Attributes. For example, touching a part of one's body with one's finger not only touches a specific part of the body but also results in touching the body itself.

1383. The connectedness with God, both with intellect and emotions, is the ideal connectedness. Only God can bring this about. In this case, God connects with the person moment to moment, i.e., continuously.

1384. Emotional connectedness with God is God's blessing. Self-effort to connect with God by means of His attributes (Such as: He is Forgiver, He Listens to supplication

and He showers so many other blessings) gives one a start. However, God's kindness to support and intensify self- initiated emotional connectedness is a must to gain perpetual connectedness with Him.

1385. God's experience as being "Here and Now" is possible only if He so blesses a person.

1386. The above blessing is kindness of God, which kindness is unfathomable. In the same manner the gratitude of the one who is so blessed by God is also unfathomable. In this case, the Blesser is absolutely unique and the blessed is also unique, i.e., the blessed feels the sense of gratitude which from his viewpoint is unparalleled.

1387. Until God grants the blessing of perpetual connectedness, both intellectually and emotionally, one's self effort to connect with God remains short of reaching the point of perpetual connectedness. Only God's above blessing causes one to be automatically and effortlessly connected with God.

1388. Connectedness with God can be compared to and illustrated in the following examples: A hungry man gets to eat delicious food; a thirsty man gets to have a sweet and nourishing drink; a traveler reaches his destination; a hopeful person finds his hope fulfilled.

1389. *Gurbani*, regarded as one's perfect guide in life, grants the virtues of truthfulness, contentment, thoughtfulness, mercifulness, righteousness, patience, happiness, peacefulness and many more virtues.

1390. Devotion to God, which is of the type that renders one absolutely humble before God's devotees, gives supreme happiness and absolute contentment. Now, one is perpetually connected with God, both intellectually and emotionally.

1391. Now one has: Absolute faith in God, trust in God and loyalty, obedience, nearness, humility, reverence, love and commitment towards God -- all rarest blessings of God.

1392. The mental state of on-going connectedness with God, which is automatic, effortless and permanent, is the rarest, choicest, priceless blessing of God.

1393. The above blessing is not received because of any special merit but is received by God's unexplainable Kindness.

1394. One is rich in every sense when God casts His Glance of Grace.

1395. The wait for God's Kindness to connect one with Himself, as prolonged as it may be, is absolutely worthwhile, for such Kindness shall happen.

1396. The perpetual, automatic connectedness with God, let us call it "*Sehaj*" state of mind, propels one to long intensely for its continuation, i.e., when one has this state of mind, one exhorts oneself to experience more of it, to continue this engagement. The *Bandgi* of this type, once established, is self-perpetuating.

1397. *Bandgi* of God is a blessing of God -- a blessing that God gives. This blessing is independent of the mental state of the one who engages in *Bandgi*. This is similar to the fragrance of a flower and one's capacity to smell the fragrance of the flower. Just as the fragrance of a flower is not exhausted by smelling the flower, in a similar manner the act of *Bandgi* of God does not exhaust the blessing of *Bandgi* that God possesses.

1398. The true meaning of *Bandgi* (Worship) of God is not God's remembrance with one's own awareness – not yet endowed by *Gurshabad* – but when one's awareness is endowed with *Gurshabad*. It is only then that one, not unlike smelling the fragrance of a flower, experiences the true meaning of *Bandgi* of God. The remembrance of God is now transformed into *Bandgi*.

1399. There are many compelling reasons because of which God dwells in one's *HIRDA*. These reasons lie in the attributes of God as described by Guru. God is Kind. God forgives. It is in the nature of God to bless.

1400. The emotion of gratitude resulting from numerous blessings one receives from God because of the attribute of Him being Benefactor brings about an emotional bond with God. This is true of God's attribute of absolute Greatness which causes reverence; attribute of Savior which causes sense of redemption and so on. The emotional bonds thus are multiplied. And closeness to God becomes a reality.

1401. Mind has a superb capacity. If the mind desires intensely, humbly, sincerely and truthfully, then even God comes to reside in it.

1402. God comes to reside in the *HIRDA*, mind, (the center of both intellect and emotion) when certain attributes become a reality of the mind. The meaning of union with God or His Naam (God's remembrance both intellectually and emotionally) is that certain attributes must develop in the mind before God comes to reside in it.

1403. The profound emotion of gratefulness to God for His unmatched Kindness and Benevolence causes Him to reside in the mind of His devotee.

1404. By focusing on mind's attribute of gratefulness towards God, one becomes focused on God who is the reason for the emergence of emotion of gratefulness. Who makes one aware of the attribute of kindness of God? Guru does. Who nurtures the attribute of gratefulness towards God in one's mind? Guru does, by means of his *Shabad*. So, Guru is the real cause of God coming to reside in the mind. That is why Sikhs remember the Guru with the epithet of Wah – Sublime, Superb, and Glorious.

1405. The attempt to focus on God directly, without the help of mind's attribute of gratefulness or mind's other attributes that emerge as the result of God's attributes, proves futile.

1406. There are certain attributes of the mind of a True Disciple, in reciprocal response to the attributes of God that emerge and are nurtured due to *Gurshabad*. These responses are in harmony with the attributes of God: gratefulness, reverence, adoration, humility, dependence, protection from harm, self-insignificance, attraction, trust, loyalty, contentment, peacefulness, happiness, hopefulness, optimism, fearlessness, connectedness, delectable focus (Amrit), closeness, God is "Here and Now and God is one's own, obedience, affection, love, captivation, absorption, conjunction, on course, healthfulness, dedication, service (sewa), noble thoughts and noble deeds, faith, steadfastness, harmony with God, contentment, composure, poise, oneness with god, enlightenment, Wade Bhag (great fortune), reverence for those who enjoy Sehaj, wisdom, freedom from five passion friendship, intimacy, wonderment, awe, praise, fulfillment, patience, joy, obeisance,

worship, warmth, cordiality, liberation, freedom, protection, redemption, reformation, confidence, liberation from bondage and connectedness with God (salvation), astonishment(Wah Wah) .

1407. In Sikh Religion, Gurus are only eleven – Guru Nanak Dev Ji to Guru Gobind Singh and afterwards Sri Guru Granth Sahib. All teach the same Divine Wisdom.

1408. For a Sikh, the *Gurshabad* is of the Guru of Truth and the full awareness and appreciation of it is had only by the Guru.

1409. Sikh's awareness and appreciation of *Gurshabad* may, over time, come close to that of the Guru but it would not rise to the same level as Guru's. Such a rise happened only from the second Guru to the last – Sri Guru Granth Sahib.

1410. Someone may reach closest possible to the awareness and appreciation of *Gurshabad* as that of the Guru, i.e., the state of *Sehaj* sooner than another. Perhaps it depends on the endowed qualities of heart and head of different Sikhs.

1411. It seems that perpetual connectedness with God occurs because of one's destiny, or cognitive-emotional endowment or divine intervention – help and guidance by Guru and God or study of *Gurbani* or a certain combination of the above.

1412. The only factor that one may improve upon in order to become closer to God is an earnest and dedicated attempt at the study of *Gurbani*.

1413. A proper study of *Gurbani*, over a period of time, develops an increasingly intense regard for God, both intellectually and emotionally. This results in one moving closer and closer to God. Or one may correctly say that God moves closer and closer to the individual till He permanently resides in the *Hirda*. Then one achieves union with God here and hereafter.

1414. The centeredness on one's own mind and be led by mind's urges, desires, choices is distinctive from centeredness on *Gurshabad* and be led by its teachings, tenets.

1415. Gurbani extols the qualities of thought and action that result from *Gurshabad*-centeredness.

1416. While the intellectual and emotional bonds with God strengthen but one has yet not reached the state of *Sehaj*, one starts experiencing the pangs of separation (*Birhon*) from God – a natural consequence. This occurs because on the one hand there is longing to unite with God and on the other hand one experiences separation from God.

1417. It is by the Grace of God that one meets the Guru and accepts and commits oneself to *Gurshabad*. *Gurshabad* inculcates intellectual and emotional bonds with Waheguru, in one's mind. The progress towards *Sehaj*, i.e., perpetual union, connectedness with God, brings about the experience of separation from God as well as longing to be close to God. This process includes elements of both joy and suffering. However the eventual and hoped for union with God comes about as the *Gurshabad* takes a stronger and stronger hold of one's mind, i.e., one's mind experiences the intensity of emotional bonds with God that are contained in *Gurshabad*.

1418. The inception of the above process in one's mind and its culmination in *Sehaj* are due to the Grace of God. God Himself causes this.

1419. The Grace of Guru is experienced when one is enchanted by Guru and God. This enchantment is the consequence of such attributes of God as bring about God-revering and God –loving changes in one's mind.

1420. The configurations of emotional bonds with God that are created in one's mind by *Gurshabad* are the most august for one's mind.

1421. The Guru praises God in light of His attributes. With ownership of *Gurshabad*, Guru's mind is grafted on to Sikh's mind. God, the Bestower of blessings, then reveals Himself to the Sikh. After this occurrence, Sikh is blessed with the choicest blessings of God, i.e., the blessings of reverence for God and love for God. With these blessings of God, Sikh gets delectably focused on God. This is the state of *Sehaj* – of *Naam Ras, Har Ras, Amrit Ras, Prem Ras.*

1422. *Sehaj* is the par excellence state of mind. The tenth door, which was closed before is now wide open, enabling the Sikh to witness and experience the Grandeur and Beauty of God.

1423. God and God's devotee are in a mutual relationship. God blesses His devotee by virtue of God's attributes. The devotee reciprocates to God's blessings with an emotional response. This emotional response strengthens into an emotional bond, over time. The devotee does not forget God. God does not forget the devotee. As the emotional bonds multiply over time as the result of emotional responses to God's blessings on the devotee, the devotee feels ever-blessed. The devotee remembers God in an uninterrupted manner and longs for ever-vivid experience of God's Presence. Devotee's connectedness with God results from Guru's views of the attributes of God. Ignorance of God's attributes is the cause of disconnect with God and hence misery in this existence and the one hereafter. The devotee of God always longs for the company of those who enjoy emotional bondedness with God. The devotee of God believes that it is the benevolence of God, not any personal merit of the devotee, that God blesses him with his protection and the company of the ones who are connected with God.

1424. When God makes his abode in devotee's heart, the sense of riches thus possessed is far beyond the sense of any material wealth.

1425. If the woes and challenges of the world are like getting across a dreadful ocean, then devotion to God is a sure way to overcome the woes and challenges. One wanders aimlessly, goaded by the *Maaya*, when disconnected with God. Grace of God endows the mind of the devotee with sincere love for God. This in turn brings about union with God.

1426. Separated from God, one lives in self-betrayal and believes to be true that which is actually false.

1427. God loves he who loves God. This happens only when valuing God is above all other valuing. To be one with God is far superior an experience than all else which is pursued in disconnect with God. In the situation of eternal bond of love with God, nothing dissuades the devotee to prefer other pleasures in disconnect with God.

1428. To be disconnected with God is to live life in falsehood. Life is short like the perch of a bird on the tree at night.

1429. The devotee of God yarns for perpetual connectedness with God. Separation from God renders the devotee utterly destitute. He must reconnect with God, sincerely, but not ritualistically.

1430. To view a person of low rank, while such a person is connected with God is self-deception. The correct attitude towards the devotee of God is to show respect and admiration.

1431. The devotee of God lives nobly, protected by God.

1432. The experience of a devotee's eternal bond of love for God is appreciated only by another devotee so blessed. None else can fathom it.

1433. To dwell on the attributes of God and thereby to develop emotional bonds with God is the only meaningful means to live life. To dwell otherwise is meaningless.

1434. The absolute Ruler of all, the infinitely attributed God blesses the humble with his love. The humble one is superior to all who are disconnected with God. God, the Salvation Giver, resides in the mind of his devotee who enjoys peace and happiness.

1435. The ill-speaker of God's devotee knows no peace and happiness in this world and the next, no matter what claims he has to meritorious acts in life. Such a person, in the grip of five passions (lust, anger, greed, love of the world (*Moh*), vanity and fear), is bound to suffer failure because of the disconnection with God.

1436. God honors his devotees in the manner in which no one else can honor.

1437. Great fortune brings one to an everlasting and loving relationship with God. All ideation is then satisfied. One lives fearlessly and the cycle of death and birth is shattered.

1438. God redeems and honors the worst sinner if God blesses such a person with the blessing that causes the person to love God. In oneness with God, all doubts about what is true and noble are dispelled.

1439. It is by virtue of the company of believers, who are one with God through their love and reverence for God, that a person becomes one with God.

1440. The emotional bonds of believers with God, endow their teachings with the power to transform an initiate and move the person closer to God.

1441. A mind which is completely melted down (Is free of egotism—*pigal gaya*,*Haumen khatam ho gaee*), enjoys the *Sehaj* state of awareness—effortless, automatic and blissful connectedness with Waheguru, Guru and Saints. *Kathorta* (egotism) of mind is what causes disjunction with Waheguru. The Divine Wisdom of Guru of Truth melts / softens the mind. The wisdom removes egotism of mind and removes *kathorta from the mind*. A softened mind thinks good thoughts; experiences good/soft thoughts as well as experiences soft/noble emotions.

1442. When all rough edges of mind –disharmonious aspects of mind disappear by the impact of Divine Wisdom of True Guru, then one comes under the protection of Protector. Then one is under the shelter of Shelter-Giver and is in the company of Waheguru.

1443. The state of mind, in which there is continuous and robust flow of devotion for Guru and Waheguru, is the enlightened state of mind. This state of mind occurs when Guru and Waheguru make one their own.

1444. Wherever the devotee of Waheguru is or goes, he has the bubble of *Kirpa* (Grace of God) over his head. The two always remain together.

1445. The awareness of the fact, that Waheguru is the cause of breaths of life, naturally connects a person with Waheguru at all times. God, thus is naturally remembered whenever the mind ponders this truth. The fact that Waheguru is the cause of breaths of life is valid even during all those times when the mind is not actively aware of this truth. Hence the mind of devotee of Waheguru is instantaneously connected with Him whenever he ponders this fact. However, only the Guru of Truth establishes the fact in the mind of his disciple that Waheguru is the cause of his breaths of life.

1446. An easy way to connect with Waheguru, during the wakeful hours, is to thank Waheguru for each breath of life, as one breathes in and breathes out.

1447. The happiness, that a devotee experiences if Waheguru responds to his entreaty and takes the devotee in His embrace, is overwhelming and indescribable by the devotee.

1448. If one feels / experiences the embedded emotion towards Waheguru in a *Shabad*, then the mind has received the intended impact of the *Shabad* of the composer. The listener or contemplator of the *Shabad* gets connected with Waheguru just as the composer of the *Shabad* is connected.

1449. The progress of a devotee towards mind's increasing levels of devotion for the Guru of Truth and towards Waheguru may not be along a straight line. Instead the progress may be along a zig zag path, but in an ascending trajectory towards the *Sehaj* state of mind.

1450. The intensification of devotion follows a zig zag course towards the *Sehaj* state of mind because of the struggle the mind goes through to be able to continuously connect with Guru and Waheguru, in reverence and love.

1451. A devotee's (Worshiper's) mind may enjoy minutes or hours or days of Divine Experience (Delectable and effortless connectedness with Guru and Waheguru) followed by a time period (Short or prolonged) when the above enjoyment is not experienced. Instead, the devotee experiences the opposite of delight (Pangs of disconnection). Then the devotee may engage in a mental struggle to regain the lost joy.

1452. The episodes of 'have the Divine Experience' and 'do not have the Divine Experience' may alternate for a long time – may extend into years. However, the mind which experiences sincere and heart-felt devotion for Guru and Waheguru, shall eventually enjoy the on-going and effortless experience of connectedness with both Guru and Waheguru.

1453. The wisdom (*Gurbani*) of Guru of Truth has the Divine Power to intensify the devotion of disciple of Guru to worship Waheguru with the *Sehaj* state of awareness -- delectable connectedness with Waheguru in perpetuity.

1454. When the light is switched on, it lights up a pitch dark room. In a similar manner, the wisdom of Guru of Truth enlightens an ignorant mind. However, unlike the light, an ignorant mind may not be enlightened with wisdom, at once. It may take a while or a very long while. Once the mind is fully enlightened, it then sees (Has *Darshan*) of Waheguru who, according to the Guru of Truth, is inside every living being.

1455. The mind, which is smudged over the previous births and is still being smeared by ill-thoughts and ill-deeds due to the influence of *Maya* in the present life, cannot observe the presence of Waheguru inside the body. The smudge can only be removed from the mind by the application of wisdom of Guru of Truth. A mind thus cleaned sees the presence of Waheguru not only inside the body but also everywhere outside of the body.

1456. The intellectual understanding of a person for the wisdom of Guru of Truth, who begins to devote to Guru and Waheguru, precedes the experience / appreciation of the emotions / feelings imbedded in *Gurshabad*. In due course of time, as he keeps learning the wisdom of Guru, the devotee begins to simultaneously know the lessons of Guru, both intellectually and emotionally. If the devotee persists in learning the Divine Wisdom, then his mind gains the *Sehaj* state of awareness. His mind gets perpetually connected with Guru and Waheguru, in deep love and deep reverence.

1457. Waheguru is immortal. The wisdom of Guru of Truth is valid forever. He who imbibes this wisdom becomes immortal. The learned disciple of Guru is perpetually connected (In life and afterlife) with Waheguru and Guru.

1458. *Gurshabads* of Sri Guru Granth Sahib are sermons of Waheguru Himself. The power of *Gurshabads* causes deep love and deep reverence in the mind of Guru's disciple. Disconnection (*Haumen*) with Guru and Waheguru is quashed from the mind. Now, the mind (*Hirda*) of devotee is the abode of omnipresent Waheguru. The mind of devotee observes God everywhere. In fact the mind observes nothing else but God, the grand Cause of everything and everyone.

1459. Waheguru bestows that emotion in the mind of a person by which the mind loves Him. Now Waheguru has intense attraction (Love) for His devotee; and the devotee experiences intense love for Waheguru. Only Waheguru knows the quality of love He has for the devotee. The quality of love that the devotee has for Waheguru is incessant hunger to imbibe the Name. The more he imbibes, the more he experiences peace and happiness. Waheguru opens up the endless treasure (*Bhandar*) of worship for the merchant (Devotee of Waheguru) to worship to heart's content. This means that Waheguru enable his devotee to worship him perpetually, with *Sehaj*.

1460. The best and enjoyable way to worship God (*Naam Japna*) is to contemplate a verse (s) of Gurbani or to listen to *Keertan* which is performed by an accomplished K*eertania*, having a beautiful voice.

1461. Each verse of *Gurbani* contains cognitive and emotional elements pertaining to the personality of Waheguru. The impact of each verse cleanses the mind. The awareness (*Surt / Dhian)* of mind starts seeing Waheguru, howsoever dimly. Slowly but surely the dimness changes into brightness.

1462. The emotional elements of *Gurbani* produce pleasure (*Anand*) in the mind. Pleasure leads to automatic remembrance of Waheguru. Eventually, automatic remembrance of Waheguru leads to permanent connectedness of mind with Waheguru and His vivid *Darshan* to the mind.

1463. If the *Surt* of mind of a devotee is joyfully focused on an attribute of Waheguru such as that Waheguru fears nothing and no one then the *Surt* has grace (*Kirpa*) of Guru and Waheguru. The mind of devotee is now permanently engaged in worship of the Fearless.

1464. It is imperative that the mind of a devotee contemplates the attributes of Waheguru, again and again. The time thus spent is blessed with *Amrit* (Ambrosia). The poisonous fear of all types is thus vanquished.

1465. The Guru of disciple urges him to keep Waheguru always in mind, never forget Him. Yet the effort of the disciple, no matter how prolonged it is or how sincere it is or how intense it is, shall not permanently connect his mind with Waheguru. A dilemma faces the disciple. What is he supposed to do? The answer is that the disciple must keep supplicating to Guru and Waheguru to bless him with on-going worship of Waheguru. The disciple must not lose hope. He must keep asking that the blessing of on-going worship be kindly granted. Worship is a privilege / blessing, not the right of disciple of Guru.

1466. Both the head and heart must be involved while learning the wisdom of Guru of Truth. The intellect understands the meaning of a verse (s) of the Guru. The heart learns / feels the emotion embedded in the verse (s) of Guru of Truth. The result of such learning is improvement in awareness about what Guru teaches. If learning in this manner is steadily maintained, then progress towards the goal of experiencing Sehaj state of awareness is hastened and assured.

1467. Visualize and feel the emotions embedded in each verse and each *Shabad* of *Gurbani*. In this manner, the disciple receives the emotional impact on the mind. If the emotions imbedded in *Gurbani* are felt again and again, then emotional links with Guru and Waheguru are established. The mind progresses towards feeling the level of intensity of emotions of the composer of *Gurshabads*.

1468. Waheguru enacts infinite games of life (*Zindgi deeaan khedan*). The game of life that each player plays is unique and has its own unique consequences.

1469. Waheguru is ever ready to listen to the entreaty of the humblest of His humble devotees. He responds to such entreaty with haste.

1470. When a disciple bows before any of the Sikh Gurus with utmost reverence, he experiences as if he is paying the same intense respect to all preceding Gurus and also to those who became Gurus afterwards.

1471. The perfect fulfillment of mind (The *Nihaal* state of mind), as stated by Guru Nanak Dev Ji in Canto (*Pauree*) No 38 of Jap Ji Sahib, is had when devotion of a devotee is at the zenith towards Guru and Waheguru.

1472. Waheguru is uniquely accommodating of humanity's viewpoints. He distances Himself immeasurably from those who reject His existence. He lets those be doubtful who doubt His existence. He lets agnostics keep their viewpoints. He nears Himself to those who revere Him and desire Him to be close-by. In fact He abides in the very mind (*Hirda*) of those who want Him to grace their hearts with His presence.

1473. Mind's awareness of a given matter is a blend of thoughts and feelings about that matter. Awareness responds to education. It undergoes change. Under the impact of instruction received from the wisdom of Sri Guru Granth Sahib, the awareness of a disciple, about a verse / Shabad of *Gurbani*, ascends to higher level of thought and emotion than the existing level of awareness. If the process of evolution of awareness continues, then the quality of awareness eventually reaches the climax. The composite of thoughts and emotions at the climactic level is close to Guru's level of awareness of Waheguru. The awareness at this stage is considered to have reached the state of mind which is *Sehaj*. In this state, awareness is automatically, effortlessly and continuously connected with Waheguru, in love and reverence for Him. Even in sleep and in painful experience of some sort, the mind remains committed to love and reverence for Waheguru.

1474. The wisdom and blessings of Sri Guru Granth Sahib do the following to the mind of a disciple: 1) The belief of disciple in the existence of Waheguru becomes indestructible, over time 2) The love, reverence, humility, gratefulness of the disciple for Guru and Waheguru become profound in the mind of disciple. Because of these emotional links, the mind of disciple is now the abode of Guru and Waheguru. The *Shabads* of Guru are experienced as if these are disciple's own, both intellectually and emotionally. The worship is now of Waheguru who is within the mind of disciple and who is everywhere outside of his mind.

1475. The zenith of confluence of emotional and intellectual closeness to Guru of Truth provides the True *Darshan* of Guru. The zenith of confluence of emotional

and intellectual closeness to Waheguru provides the *Darshan* of Waheguru. The wonderful Guru makes the *Darshan* possible in both cases.

1476. *Darshan* of Waheguru is *Durlabh* (Priceless / invaluable) and extremely difficult to have. In order to have *Darshan* (Experience being in the presence) of Waheguru, the following three actions are imperative for an aspirant to take: 1) Select a *Shabad* of Sri Guru Granth Sahib and be able to honestly say that the meaning of the *Shabad* is duly understood (*Pooree samjh aa gaee hai*) 2) Be able to truthfully say that the belief in the content of the *Shabad* is absolute and wholehearted 3) Now feel the emotion (s) embedded / expressed in the *Shabad*. Lo and behold, the mind of aspirant has *Darshan* of Waheguru. If the aspirant wishes to have *Darshan* again and again, then the three steps noted above must also be repeated. The *Darshan* of Waheguru is impossible to have in the absence of three actions noted above. Only an earnest and sustained discipleship of Sri Guru Granth Sahib makes a blessed aspirant capable of taking the above actions.

1477. The Guru of Truth describes the infinitely attributed Eternal Being (*Sat Hastee / Sat Naam* / Waheguru) as the Creator, Sustainer and Destroyer of all. The Guru also affirms that Waheguru controls and directs the infinite functions associated with the above attributes of Waheguru. Waheguru, the Guru of Satguru (Guru of Truth) reveals the above truths to Satguru. If an aspirant of *Darshan* of Waheguru: 1) Absolutely and wholeheartedly believes in the above attributes (*Gun*) of Waheguru; 2) Absolutely and wholeheartedly believes that Waheguru controls and directs the infinite functions associated with His attributes and 3) Has acquired permanent, emotional link s with Waheguru through the wisdom of Sri Guru Granth Sahib, <u>then</u> the aspirant shall have three *Darshans*: 1*) Darshan* of self (Both the intellectual and emotional aspects) as reformed by the wisdom of Sri Guru Granth Sahib 2) Core (*Shabad*) *Darshan* of Guru and 3) *Darshan* of Waheguru.

1478. The Bench Mark of True *Bhagti* starts with the original *Bhagat* blessed by Waheguru for His *Bhagti*. The identity of this original *Bhagat* is lost to history. According to *Gurbani*, *Bhagats* of Waheguru have existed in each epoch of time. They existed in *Satjug*, *Duapur*, *Treta* and *Kaljug*. *Gurbani* mentions the names of *Bhagat* Prehlaad and *Bhagat* Dhru – *Bhagats* of antiquity. Both of these *Bhagats* set standard of True *Bhagti*, as acknowledged in *Gurbani*.

1479. *Gurbani* (Wisdom of True Guru) cleanses the mind of *Buraaeeaan* (Ignoble values and ignoble emotions that are opposed to devotion for Waheguru) and replaces them with noble values and devotion for Waheguru. The mind of disciple of Guru is made fit for the abode of Waheguru.

1480. The presence of deep emotional links with Waheguru in the mind of His devotee suggests to the devotee that Waheguru is present in his mind. The fact that Waheguru is present in the mind of His devotee is verified by the following experiences: 1) The devotee experiences peace, poise, happiness, freedom from

worries and anxieties, freedom from deprivation, control over lust, anger, greed, attachment to temporary / false and egotism, motivation to do good deeds, hopefulness, optimism, empathy towards others, truthfulness, contentment, mercy, virtuous living, patience, gratitude for countless blessings of Waheguru and so many other positives. 2) The devotee experiences automatic (Effortless), on-going, fear-free, doubt-free and blissful connectedness with Waheguru. 3) The devotee experiences sermons of the Infinite One (*Unhad Baanee*) through *Gurbani* (*Shabads* of Sri Guru Granth Sahib). The devotee experiences melodious renderings of the sermons of Infinite One (*Unhad Baaja* / *Unhad Toor*) through *Keertan* of *Gurbani*.

1481. The devotee whose mind is in the presence of Waheguru, meaning whose mind is blessed with the perpetual *Darshan* of Waheguru, experiences His sermons through *Gurbani* and experiences the melodious renderings of His sermons through *Keertan* of *Gurbani*.

1482. The Jot (Soul in the body) is the closest entity to a person's mind. Yet it is not perceived, for the awareness of mind lacks in instruction of the Guru of Truth. Duly instructed, the mind perceives the Jot and Super Jot (Waheguru).

1483. The *Surt* (Awareness of mind) of devotee of Waheguru (Brahm Gyani) has access to the *Nijh Ghar* / *Dasam Duaar*. The Jot of Waheguru resides here. *Dasam Duar* is non-physical, unseen but real entity. It is inside the head of a person. The *Surt* of devotee of Waheguru experiences *Aanand* (Spiritual pleasure), *Sehaj* (Effortless and blissful worship of Waheguru), *Vismaad* (Wondrous and splendid *Darshan* of Waheguru, amidst His creation). If the person, who is blessed to experience *Aanand*, *Sehaj* and *Vismaad,* is subjected to extremes of physical torture (Which has happened to numerous followers of Sikh Religion, over the centuries), then that person bears the torture with fortitude and remains steadfast in his beliefs and values.

1484. Spiritual progress towards worship of Waheguru with *Sehaj* and *Darshan* of Waheguru are impossible without the guidance, support and blessings of Sri Guru Granth Sahib. Never tire of supplicating to the Guru for guidance, support and blessings.

1485. The Truths are: Waheguru exists. He has infinite attributes. Many of the attributes of Waheguru have been named by Sri Guru Granth Sahib and Sri Jaap Sahib. In order to connect with Waheguru, to worship Him and to be blessed with His *Darshan*, it is absolutely necessary to believe in and wholeheartedly accept the truths stated above. The above belief and acceptance are inculcated in the mind by the True Guru through *Gurbani*. How long does it take to begin worshiping Waheguru with *Sehaj*? How long does it take to have His *Darshan*? There is no general answer which applies to all worshipers of Waheguru. Only Waheguru grants His devotee 'worship with *Sehaj*'. Only Waheguru grants His *Darshan* to His devotee. One devotee may start worshiping Him with *Sehaj* and be blessed with His

Darshan far more quickly than another devotee. The truth is that both of the above are choicest, rare and invaluable blessings of Waheguru to His worshiper.

1486. If a devotee firmly believes and wholeheartedly accepts the truth that Waheguru is Giver of each breath, then the devotee is blessed with Waheguru's *Darshan* instantly. The challenge for the devotee is that the belief and acceptance stated above may not appear in the mind for a very long time. In the case of most devotees, it takes a long time before the stated belief and acceptance are clearly established in the mind through sustained learning of the wisdom of Guru of Truth – Sri Guru Granth Sahib.

1487. The sermons of Sri Guru Granth Sahib constitute *Unhad Baanee*. *Unhad Baani* states the sermons of Waheguru. These sermons unite the disciple / devotee with the *Unhad* (The Infinite).

1488. While listening to *Unhad Baajaa* (Music of the Infinite / Melody of *Gurshabad*), the mental ascendance of a devotee may transcend all limits / hurdles to rest with the Infinite in *Dasam Dwaar*.

1489. The various emotions created in the mind of a disciple by *Gurbani* coalesce and form a Master Emotion. This emotion may be termed as intimacy or closeness to Guru and Waheguru. The devotee experiences that he is embraced by Waheguru. There is a mutual embrace between the devotee and Waheguru. In this state of mind, the devotee experiences: The worshiper is Waheguru and the cause of worship is Waheguru. *Japan waalaa bhee aap, Japaan waalaa bhee aap*.

1490. *Gurbani* transforms the person who has no concern or no regard for Guru and Waheguru; who thinks Guru and Waheguru are irrelevant to his life; who is a non-believer; who is an agnostic; who is faithless; who is skeptical (In the grip of *Bharm*); who is egotistically self-centered and who thinks of Waheguru as mere supposition or a theory. The transformation causes the person to become a believer to whom Guru and Waheguru are central to his thinking and feelings moment to moment – who is absolutely devoted to both in love, humility, reverence and who thinks of both more dearly than life and is full of gratitude for the blessings of Guru and Waheguru.

1491. *Dhiaan* (Attention) of mind regarding the subject of *Dhiaan* can be maintained for a fixed span of time. *Dhiaan* is subject to fatigue, distraction, sleep, lethargy, disruption, a competing item of attention etc. If the subject of *Dhiaan* is worship of Waheguru, then *Dhiaan* on worship can also be not sustained for similar reasons as above. However, Guru's instruction to his disciple is to worship Waheguru in a sustained and on-going way. Evidently a paradox presents itself. The resolution of this paradox is possible. Guru and Waheguru resolve the paradox by responding to the supplication of the worshiper and by conferring on the worshiper a blessing of on-going worship of Waheguru. It is entirely possible for both to do so.

1492. To repeatedly say Waheguru or another Name of Waheguru is productive towards spiritual progress if the Name of Waheguru springs from the heart. This is possible if *Gurshabads* are properly understood, deeply believed in and judiciously acted upon. For a Name of Waheguru to spring from the heart, proper awareness (Intellectual and emotional) of *Gurbani* is imperative. Emotional links with Waheguru must exist. The above results from imbibing the Divine Wisdom of Sri Guru Granth Sahib, as an earnest and devoted disciple of Guru Ji.

1493. God is absolutely unpredictable even to the extent of going against His own interest. There are numerous examples of the past. Consider an example of the recent past. He permitted attack even on Harmandar Sahib by Indira Gandhi. This is holiest of the holy places, Waheguru's own Temple (*Sifti Da Ghar*, where His praises are sung day in and day out)!

1494. The totality of elements that are present at any one moment in the entire creation are not the same in the next moment. There exists an on-going flux in the creation, moment to moment. This is true in case of the present, was true in the past and will be true in the future. Only the Creator is the same at any moment, in the present, past and future. Contemplate the above truths and have instant understanding of the fundamental reality of nature and be blessed with the *Darshan* of Cause of above drama – Waheguru -- instantaneously.

1495. The shelter (*Sharan*) of True Guru and Waheguru creates the powerful emotional link with True Guru and Waheguru in the mind of disciple of Guru. The disciple feels protected from fear and acts courageously while dealing with tough situations of life. The emotional link of protection, fostered in disciple's mind by the wisdom of True Guru, is a very significant emotion. The feeling and experience of absolute certainty of being protected by Waheguru is the precursor to *Sehaj* state of mind (Devotee's reverential, loving, on-going and automatic connectedness with Waheguru, True Guru and Saints). With the blessing of protection bestowed by Waheguru, the devotee withstands the impact of any adverse event and is able to maintain his mental state of *Sehaj* – on-going and effortless worship of Waheguru.

1496. Sheltered by Guru and Waheguru, the disciple/devotee (*Gurmukh*) becomes fearless, anxiety-free, worry-free and stress-free. He experiences happiness, peacefulness and contentment. He becomes tender-minded (*Kheeva*), compassionate, truthful, fair-minded, just and poised. The above states of mind generate a pleasure which is distinctive from the pleasures of the body or pleasures derived from possession of wealth, power, status and accomplishments etc. This distinctive pleasure is spiritual pleasure (*Aatam Ras/Naam Ras/Mahan Ras*). On page 1402, line 10 of Sri Guru Granth Sahib, Bhat Gyand Ji states: The Kundlni of a True Disciple rises in the company of *Sadh Sangat* through the *Shabad* of True Guru. The *Shabad* of Guru is saturated with spiritual pleasure (Supreme pleasure). The disciple enjoys this pleasure through listening to the *Gurshabads*, in *Sadh Sangat*.

1497. The spiritual pleasure noted above becomes continuous by the Grace (*Kirpa*) of Waheguru. In simultaneity with this pleasure the *Gurmukh* experiences *Parwah of Simran* (Continuous flow of effortless recitation/contemplation of the attributes of Waheguru).

1498. All attributes of Waheguru mentioned by Sri Guru Granth Sahib are true, regardless of what anyone thinks about these attributes. A *Gurmukh* (Disciple of True Guru/Devotee of Waheguru) indubitably accepts these truths. The awareness of a *Gurmukh* is always coupled /paired with the attributes of Waheguru. Examples are: Waheguru is *Thakar*, and the devotee is His *Daas*. Waheguru is parent, and the devotee is His beloved child. Waheguru is the Blesser, and the devotee is the blessed one. Waheguru is Unfathomable, and the devotee is humblest of the humble before Him. Waheguru wields absolute power over all in His creation, and the devotee is His obedient *Banda* and marveller, filled with admiration and awe.

1499.

1500. Blessed with continuous and self-sustaining connectedness with True Guru and Waheguru, the devotee continues to think (*Dhian dharda*), reverentially and lovingly, of True Guru and Waheguru in an easy and natural manner.

1501. It is informative to understand the fundamental nature, functions and interrelationships of the following:

- Super Spirit: *Rab/Allaha/Raam/Waheguru*. This Being is the Creator of cosmos. He sustains and then destroys all that He creates. He is the only one who exists forever.
- Spirit: *Aatma/Jeev*. Its presence in the body keeps it alive and functioning. It is the mini version of Super Spirit. It is identical to the Super Spirit regarding its attributes. Because of spirit's presence, the body functions as it does.
- Mind/ *Mn*: Mind is real but invisible entity inside the body. It causes the brain to think thoughts. It witnesses all that body does. It is malleable. It registers imprints of all actions of the body. Upon death of the body, *Mn* carries the imprints of actions (*Karm*) with it to the court of *Dharm Raj* in case of *Manmukhs* and to the court of Waheguru in case of *Gurmukhs*.
- Body: It houses the spirit and mind. It acts on orders from the brain. The brain receives its orders from the *Mn*. Regarding moral issues, the *Mn* bases its orders on *Manmukhta* (Dictates of its own --*Manmat*) or *Gurmukhta* (Precepts of Divine Wisdom of True Guru-- *Gurmat*).
- Brain: It runs the functions of body. It obeys orders given by the mind. It causes the body to act according to the orders given by the mind.

- Hirda: It is real but invisible. It is inside the body. It feels emotions. It registers emotions. It is malleable. It responds to *Manmat* or *Gurmat*. The impact of Divine Wisdom of Guru of Truth (*Gurmat*) transforms the *Hirda*. Now the *Hirda* becomes clean of all impurities, noble and tender (*Kheeva*). The transformed *Hirda* enables the *Mn* to "see" *Aatma* and Waheguru within and Waheguru present outside of the body everywhere.
- The mind of *Gurmukh* funtions in accordance with *Gurmat*. After death of the body, this mind accompanies the spirit to the court of Super Spirit/ Waheguru/God to be recognized and honored. The mind of a *Manmukh*, on the other hand, functions in accordance with *Manmat*. After death of the body, this mind accompanies the spirit to the court of *Dharm Raj* (Who is subservient to Waheguru) to be evaluated and assigned to a suitable body for rebirth.

Note: The above comments, under # 1501, are partly based on *Gurbani* and partly on own considerations, which may be in error.

1502. At any point in time, from the earliest to the current, species have inhabited the Earth subsequent to the following evolutions, in order to survive:

- The evolution of food needed to sustain each new species
- The evolution of niche for each new species to live in
- The evolution of protection needed by the body of each new species (e.g., fur for the polar bear).

The above evolutions must have always preceded the advent of new species. The evolutions stated above have always proceeded in a choreographed manner. The food chains have also evolved in a systematic way. Who is responsible for this amazing orchestration? The answer is: The Creator of species is. Without the availability of food, niche and protection, no life was possible on Earth; no life is possible on Earth; no life will be possible on Earth. The current species could never have populated Mother Earth in the absence of above three commensurate evolutions. The Creator, Master of Earth, first arranged for shelter (*Kuli*), protection (*Juli*) and food (*Guli*), before He put any living being (Organism) on Earth. The theory of evolution of species proposed by Charles Darwin is incomplete without correlating the evolutions of *Kuli*, *Juli*, and *Guli* with it. Moreover the theory is incomplete without acknowledging the critical and all important role of the Creator, in making life possible on Earth in the first place and then to sustain it and to cause the process of evolution of species to take place, to move forward.
For validity of the views stated above, the reader is encouraged to refer to the following *Gurbani* verses / lines of Sri Guru Granth Sahib regarding food (*Rijk*) and organisms: Page 10 line 9, page 10 line 12, page 85 line 12, page 85 line 16, page 104 line 17, page 112 line 8, page 130 line 18, page 434 line 9, page 475 line 9, page 495 line 2, page 605 line 3, page 755 line 11, page 794 line 1, page 956 line 13, page 1042 line 16, page 1060 line 17, page 1071 line12**,** page 1235 line 8, page 1337 line 17, page 1403 line 14.
Furthermore, the above evolutions happened, because of the pre-existence of Earth, Sun, Air, Water, Space and Fire. Who created these? Waheguru did.

1503. Waheguru creates life on Earth. He sustains all life by providing for life needs of each in the following six kingdoms: Animals, Plants, Fungi, Protists, Eubacteria, Archaea bacteria.

1504. While reading or listening to the verses of Guru Ji, when Guru Ji considers himself present (*Sanmukh*) before Waheguru and addresses Him, the perceptive disciple of Guru gets the *Darshan* of Waheguru. The disciple also gets the *Darshans* of Guru, Saints and his own True Self, for all these minds are in tune with one another. The perceptive disciple gets the aforementioned *Darshans*, as soon as his mind entertains no other thoughts but is focused on Guru's verses. Consider: *Toon Thakar Tum Pe Ardaas …….*

1505. The awareness of an earnest disciple about Waheguru progresses intellectually and emotionally by virtue of the impact of Divine Wisdom of Sri Guru Granth Sahib on the mind. As the awareness progresses, a time/stage comes when the disciple is able to vividly connect with Waheguru, Guru and Saints in an instant. However, the above connectedness requires conscious effort. Also to sustain connectedness, conscious effort is necessary.

1506. Subsequent to the above stage of awareness about Waheguru, Guru and Saints, the earnest disciple of Guru discovers and experiences that *Simran* (Worship of Waheguru) is going on in the body temple – *Simran apne aap chal reha*.

1507. The worshiper experiences a continuous flow (*Parwah*) of *Simran* in the *Dasam Dwar.* Bhgat Kabir Ji describes this experience in his verse on page 727 of Sri Guru Granth Sahib. Paraphrased the verse states: The worshiper of Waheguru bathes/partakes in the stream of *Naam Simran*, which flows through the *Dasam Dwar*. This means that Bhagat Kabir Ji experiences *Naam Siman* which pre-exists his awareness of it. The *Simran* is going on in *Dasam Dwar* of body temple.

1508. Persistence in the following acts brings an earnest disciple (A Khalsa, a Sikh, a *Sehajdhari* , anyone else) of Guru of truth to the state of mind when the body is perceived as the temple where worship of Waheguru is on-going, on its own accord:

- Listening, intently to *Keertan*.
- Listening, intently to *Gurbani Katha* (Discourses).
- Contemplating *Gurshabads*, for the meanings.
- Supplicating to Guru and Waheguru for the blessing of connectedness with them.
- Paying respect, in devotion and humility, at Gurdwaras.
- Making conscious effort to do *Naam Simran* in order to connect with Waheguru.
- Seeking inspiration from the lives of Sikh Gurus, Saints and Sikh Martyrs.
- Doing *Sehaj Paath* of Sri Guru Granth Sahib slowly to understand the thoughts expressed in *Gurbani* and to feel the emotions expressed therein.

- Marveling at the unique attributes of Waheguru.
- Entertaining thought of gratitude, reverence and affection for the True Guru and Waheguru.
- Sharing own understanding of *Gurbani* with others.
- Cultivating and strengthening emotional bonds with True Guru and Waheguru.
- Reading and listening to *Gurbani*.
- Reciting *Gurbani* from memory.
- Improving, on an ongoing basis, own knowledge of Gurmukhi and difficult words of *Gurbani*.
- Associating with *Gursikhs* and saints.
- Seeking solace by reciting *Gurshabad* (s)
- Doing *Sewa* as prescribed by Guru Sahibs.
- Refraining from thoughts and acts that are forbidden by *Gurmat*.
- Doing acts that are encouraged by *Gurmat*.
- Supplicating to True Guru and Waheguru for improvement of own personality (Attitudes, values and behavior).
- Being open, sincere and earnest towards True Guru and Waheguru about own relationship with them.
- Revering *Gur-Sangat* and joining the congregation where Saints, True Guru and Waheguru are genuinely praised and respected for their wisdom.
- Seeking blessings only from True Guru and Waheguru.
- Displaying fortitude while facing difficult circumstances of life and asking for help from the True Guru and Waheguru.
- Being humble and never abandoning faith and trust in True Guru and Waheguru.
- Understanding, appreciating and revering the philosophy of Sikh Religion as stated by Guru Nanak Dev Ji, in Jap Ji Sahib.
- Committing to the belief that for a seeker of Truth, Ten Sikh Gurus and Sri Guru Granth Sahib are the True Gurus.
- Believing that only Gurbani, True Saints, True Guru and True Existence (Waheguru) are eternal; all else is finite.
- Remaining humblest of the humble as a Sikh of the True Guru.
- Maintaining good health and positive, upbeat outlook.
- Maintaining positive, pleasant interrelationships with family members and people in general.
- Expressing heart felt gratefulness to the Eternal Guru (Waheguru), Guru Nanak Dev Ji and his spiritual descendent Guru *Sahibaan* for imparting *Gurmat*.
- Invoking the Grace of Waheguru and Sri Guru Granth Sahib for the bestowal of *Sehaj* state of mind.
- Centering mind's attention on Waheguru, by eliminating all other thoughts and by reflecting on attribute (s) of Waheguru.

- Maximizing the time spent on connectedness with *Gurbani*.
- Deliberating on the truth that the seen and unseen, all are exhibition of the Will of Waheguru.
- Increasing respect for *Gurbani*, forever.
- Connecting enthusiastically with True Guru and Waheguru.
- Requesting the Guru to impart appropriate meanings of verses of *Gurbani* and words therein.
- Avoiding disputation with others regarding the meanings of *Gurshabads*.

1509. It appears that there are three different paths to the destination of *Sehaj* (Effortless, ongoing and blissful connectedness of mind with True Guru and Waheguru, with their grace--*Kirpa*). These are as follows:

1. Arrival, instantaneously, at *Sehaj*. Examples are of Bhai Shajoo Ji, Kauda Rakshi, Sajjan Thag.
2. Arrival at *Sehaj* through repetitive *Paath* of *Gurbani*. Example is of Sant Attar Singh Ji doing 125000 Paaths of Jap Ji Sahib (With understanding of meanings) and doing *Simran* of 'Waheguru' over a long period of time, in humility and with the *Kirpa* of True Guru.
3. Arrival at *Sehaj* through persistent acts of devotion, noted under 'bullets' above. This approach to the destination of Sehaj is a tough undertaking. It requires a lot of hard work and an abiding commitment to learning from the Guru. The hard work is required to educate self in order to pursue a career; to make a living; to engage in self- improvement; to be a responsible family-member, to remain solvent; and to simultaneously be an earnest disciple of True Guru to learn Divine Wisdom. The learning of Divine Wisdom is a long and difficult undertaking. But the reward of *Sehaj* state of mind is worth the struggle.

1510. Never give up following the path (*Rastaa*) of True Guru, for it leads you to union with Waheguru. If there are obstacles along the way, then supplicate to the Guru of Truth for help.

1511. There are two ways to connect with Waheguru: 1) By making an effort to think of Waheguru by means of an attribute of His personality (e.g., Sat Naam), as stated by True Guru; 2) To think about Waheguru who is present inside the body, as stated by True Guru. In case of the first, mental effort is needed. In case of the second, no mental effort is needed. Only an acknowledgement of the truth is needed. In case of the first, *Bhajan* (Worship of Waheguru) is consciously initiated by the devotee. In case of the second, Worship of Waheguru is automatically going on. In both cases, however, A lot of learning (Intellectual as well as emotional) from the Guru of Truth is prerequisite.

1513. A devoted Sikh's intellectual and emotional connections with True Guru and Waheguru are permanent, by the grace of True Guru and Waheguru. These connections are not subject to awareness. They are there always. The acknowledgement of Waheguru being present in the body temple and the experience of automatic worship inside the body temple, happen as often as True Guru and Waheguru permit.

1514. The honor accorded to the True Guru by Waheguru transcends honor given to any god or goddess (*Devi, Devte*).

1515. In His glory and grandeur (*Jamaal and Jallal*), Waheguru permeates everywhere, everyone and everything. Know this; believe this. With the mind, link up with Him in humility, reverence and love. Pray to Him that this linkage becomes permanent.

1516. Is the Omnipresent present in the mind? Only the True Guru can help enshrine Him in the mind. Afterwards, the intellect thinks Guru's thoughts and the *Hirda* feels the emotions of True Guru.

1517. A discourser (One who does *Katha*) metaphorically compares the *Sehaj* state of mind to the effortless flight of a kite (Bird) when it sails in the sky with wings that are outstretched and not flapping. In this situation, nature takes over bird's flight. In *Sehaj*, Guru and Waheguru take over devotee's (Worshiper's) 'flight' of the mind. The 'flight' is made effortless and blissful. *Kirpa* (Grace) of Guru/Waheguru does it. The above may not be a perfect example. But it is a good one. The *Sehaj* state of mind cannot be fully communicated to another person. According to a verse of *Gurbani*, words are incapable of describing it. It can only be experienced. *"Kahbe ko sobha nahin, dekha hee parwaan".*

1518. If Waheguru makes one so, only then one becomes:

- Truly free of fear
- Truly free of enmity
- Truly free of entrapment by *Maya*
- Truly free of doubt
- Truly free of control by lust, anger, greed, attachment to the illusory and temporary, and egotism
- Truly free of the cycle of death, rebirth and death
- Earnest disciple of Guru of Truth
- Worshiper of Waheguru with *Sehaj*
- Doer of good and noble deeds
- Well-wisher of all
- Truly free of jealousy
- Truly free of backbiting
- Truly free of venomous desires
- Truly free of worry
- Truly free of anxiety
- Truly free of suffering (*Dukh*)

- Truly free from the impact of praise and disparagement
- Truthful
- Content
- Merciful
- Compassionate
- Religious in the noble sense
- Truly open minded
- Patient and Temperate
- Respecter of Saints
- Truly Just
- Enjoyer of true peacefulness and happiness.

1519. In order to endow the personality of a person with the above, Waheguru blesses the person to meet the Guru of Truth. As a disciple of Guru, the person acquires the above traits.

1520. Only the one inspired by Guru's wisdom desires *Naam*.

1521. True Guru's advice to the disciple to utter Waheguru does the following immediately: The disciple accepts the truth of existence of Waheguru. The disciple overcomes all doubts about the existence of Waheguru. The disciple is immediately connected with Waheguru, in reverence and admiration.

1522. The advice of True Guru to recite five *Baanees* in the morning and two *Baanees* in the evening puts the mind of disciple in the mood of worship (Connectedness with Saints, True Guru and Waheguru) with humility, reverence, love, supplication and commitment.

1523. Features of love between a devotee and Waheguru are:

- This love is the purest and above all other loves.
- Waheguru makes the person who he loves like Himself (*Apnaa saroop*).
- Waheguru blesses the person who He loves with all sorts of comforts and frees him of all suffering.
- Waheguru ends the cycle of birth and death of His devotee.
- Waheguru blesses His devotee with salvation.
- Waheguru makes His devotee intoxicated with His love. Thusly intoxicated, the devotee remains focused on Him.
- The devotee perceives Waheguru as his only Redeemer, only Blesser and the only Bestower of grace (*Kirpaaloo*).
- The devotee only supplicates to Guru and Waheguru.
- The relatives and friends of the devotee become worshipers of Waheguru and enjoy peace and happiness in life.
- The devotee is not bothered by five hurtful passions. These passions remain under the control of devotee.
- The devotee becomes free of the fear of death.
- The devotee becomes free of feelings of enmity.
- The devotee becomes free of jealousy.
- The devotee enjoys the ambrosial Name at all times.

- The devotee cultivates a relationship of closeness and respect with saints.
- The devotee experiences no privation.
- The devotee enjoys peace and happiness in perpetuity.
- The devotee deeply loves the compositions regarding Divine Wisdom.
- The devotee is ever-eager to do good and noble deeds. Bad deeds repel him.
- The *Keertan* of *Gurbani* bewitches and intoxicates the devotee.

1524. The Divine Love is had with great good fortune, with the guidance of True Guru, with firm belief and clear understanding of Divine Wisdom of True Guru, and by living life guided by the precepts of *Gurbani*. The devotee sincerely tries to incorporate thoughts and emotions of Divine Love, as expressed in the *Shabads* of True Guru, in his mind.

1525. As the love of devotee for Waheguru intensifies and is at the zenith of love, he experiences union with Waheguru. Now, the devotee remembers / is connected with Waheguru effortlessly and blissfully. In this state of *Sehaj*, the devotee experiences the automatic flow of worship of Waheguru (*Parwah* of *Naam Simran*).

1526. *Gurshabads* are deeply believed and deeply felt expressions of the Guru. That is why Guru Ji expresses his sermons about Saints, True Guru and Waheguru so vividly.

1527. A Sikh should be humbler towards Waheguru than his Guru's humility towards Waheguru.

1528. What wonder of wonders, what miracle of miracles it is to know that the entire creation changes moment to moment; it never is the same again. In this change of moment to moment in the seen and the unseen, only one Reality is constant. This Reality is none else but the Creator, of infinite attributes Himself.

1529. A saint's most valuable and proudest possessions are:

- Wisdom of Guru of Truth.
- Love and reverence for True Guru.
- Love for the Beloved.
- Reverence for the Most Revered.
- Gratitude for the Bestower of blessings.
- Humility towards the Greatest.
- Faith in the Eternal.
- Offerings (*Daan*) of the Most Bountiful.
- Protection by the Protector.
- Friendship with the Friend.
- Supplication to the One who listens and responds.
- Grace (*Kirpa*) of the Kind.
- Hope from the Parent to make the above possessions become abundant.

1530. One must become an earnest disciple of the Guru of Truth if the desire is to ascertain whether Waheguru exists or not. There is no exception to this

requirement. Only after this commitment of discipleship, the thoughts and emotions of an individual start coming in line with the thoughts and emotions of True Guru through Guru's wisdom. As *Gurbani* brings about the transformation of disciple's mind, he starts experiencing the existence of Waheguru, in increasing clarity. The existence of Waheguru is experienced both intellectually and emotionally. Eventually, love and reverence for Waheguru take hold of the mind of Guru's disciple. Now Waheguru is "seen" everywhere (Inside and outside of the body) by mind's eye. This is the state of mind when continuous connectedness / remembrance of Waheguru starts.

1531. The continuous connectedness of mind with Waheguru is marked by propensity to do good and noble deeds and to refrain from doing ignoble deeds. The True Disciple of True Guru performs good and noble deeds.

1532. The Spirit (*Aatman / Jot of Parmaatman*) inside each living being is in perfect and permanent union / communion with Super Spirit (Parmaatman). The True Guru, with his wisdom, unites the mind of his disciple with *Aatman* perfectly and permanently. With this welding of the mind with *Aatman*, the mind of disciple is automatically / naturally connected with Parmaatman. A mind thusly united with Waheguru, transcends the conscious mode of connecting with Waheguru, which is done by means of effort. The communion (*Simran*) of disciple is automatic and self-sustaining now, for the disciple of Guru – devotee of Waheguru – is in absolute closeness to Waheguru

1533. To transcend the mode of conscious effort to connect with Waheguru and to be in the *Seha*j state of mind is to have been blessed with full knowledge of wisdom of True Guru. In the *Sehaj* state, disciple's mind worships Waheguru effortlessly, continuously and permanently. The rational and emotional links with Waheguru that are fostered in the mind of disciple by the wisdom of True Guru are robust and unbreakable.

1534. If the mind has not yet attained *Sehaj* state of awareness, then priority attention must be given to worldly tasks at hand in order to deal with them. Attention to God (*Simran*) gets relegated to the second place. Attention to God gets suspended.

1535. If the mind has attained *Sehaj* state of awareness, then attention can be given to Waheguru and a worldly task simultaneously. However, a compelling and natural tendency of mind is to minimize the distractions and remain connected with Waheguru. The above answers the question why True Saints are inclined towards leading a simplest possible life style.

1536. If a devotee can center (*Kendrat*) the mind on Waheguru by means of any of His attributes and by consciously eliminating all distracting thoughts, then in those moments of centeredness, the devotee finds himself face to face with Waheguru. (*Tuk dam kraari jo karo, hazar hazoor Khudaea)*

1537. The early morning hours (*Amrit Vela*) is highly regarded for the purpose of worship, by Gurus and Saints, for it is relatively much easier to eliminate distracting thoughts and center the mind on Waheguru. Later in the day, when

distractions caused by worldly affairs may come flooding, it is tough to concentrate the mind on worship of Waheguru.

1538. Sri Guru Gobind Singh Ji had deeper than the deepest love any person could have for his relatives or disciples. Yet he could become detached from relatives and disciples, for he had even deeper love for Waheguru. This miracle is beyond comprehension of anyone, for it appears impossible.

1539. 'True Love and True Reverence' of a disciple for True Guru does not snap under any circumstances, favorable or unfavorable.

1540. *Gurbani* of Sri Guru Granth Sahib is the story of True Love and True Reverence of *Bhagats* and Gurus for Saints and Waheguru. It is narrated in verse and melody for maximum impact on the mind of a reverent listener or reverent reader. *Keertan* of Gurbani hastens the mental pace of a disciple of Guru towards his destination, i.e., the *Sehaj* state of awareness of mind.

1541. In the parable narrated in a grand poem at *Mashiwaara*, Sri Guru Gobind Singh Ji expounded the truth of abiding love and reverence of a devotee for Waheguru. In his suffering, he used the metaphor of a popular folklore of *Heer* and *Rangha* to illustrate what True Love is.

To *Heer*, deprived of the companionship of her beloved *Ranjha*, comfort of a warm quilt in biting cold was an affliction; a house was the hole where snakes lived; a thirst-quenching drink was equivalent to being stabbed and impaled. To *Heer*, love for *Ranjha* was supreme.

To Guru Gobind Singh Ji, love and reverence for Waheguru were supreme. After having gone through the most harrowing suffering, Guru Gobind Singh Ji affirmed that his love and reverence for Waheguru were perfectly intact. Guru Ji's abiding love and reverence for Waheguru did not diminish while experiencing horrendous suffering (Both physical and mental) and while resting on bare ground in bitter cold.

The epic poem reminds the disciple of True Guru what union with Waheguru is and what role true love and true reverence play to have this union.

1542. *Aatmaan* (Spirit) and Mn (Mind) dwell inside the body. *Aatmaan* causes the mind and body to function as they do. *Aatmaan* is immortal and possesses other identical attributes as does Paramaatman (Waheguru).

Mind thinks thoughts with the help of brain. Mind feels emotions with the help of brain. The awareness of mind is constituted of thoughts and feelings. Mind learns new awareness with the help of brain.

A mind, uneducated in wisdom of True Guru, is unable to perceive the presence of *Aatmaan* inside the body. This mind is tarnished by sins. After death of body, such a mind carries with it the imprints of sinful acts done during lifetime. Based on the imprints, the mind and *Aatmaan* dwell in another body, as determined by Waheguru.

A mind, educated in the wisdom of True Guru via thoughts and emotions of True Guru, perceives the presence of *Aatmaan* inside the body and the presence of Waheguru everywhere outside of the body. This mind is imbued with love and

reverence (devotion) for Waheguru. After death of body, such a mind and the *Aatmaan* merge in Waheguru.

After merger with the Supreme Spirit, the merged mind keeps its identity. As desired by Waheguru, He selects such a mind and endows it with soul and body to carry out special assignment.

The above truth is attested to by Guru Gobind Singh Ji by personal testimony. He states that after his intense worship of Waheguru at the *Hemkunt Parbat* (Name of a mountain), he overcame duality and merged in Waheguru. His mind was consumed by Divine Love. He did not wish to part with this consummation. Then he was selected by Waheguru for rebirth to live again on Earth. During his life time of about 42 years, he performed stunningly heroic, absolutely marvelous, most noble, most admirable and God revering, God loving deeds. These deeds are matchless; equaled only by other Sikh Gurus.

1543. If the thoughts and emotions expressed in a *Shabad* of Sri Guru Granth Sahib, which are addressed to Waheguru, can be mentally replicated by anyone, then Waheguru (The Kind One) appears to that person, instantaneously – *"Kar Kirpa Kirpal, Aape Baksh Lae".*

1544. Ras/pleasure/anand is part of each emotional link with Waheguru. The precepts of Guru's wisdom and emotional links with Waheguru and saints exist permanently, in the depth of devotee's mind.

1545. When awareness of mind ascends to *Daswan Dwar*, the abode of Waheguru in the body, under the influence of *Keertan* of *Gurbani* (*Unhad Baaja*), the mind of devotee gets focused on the experience too intensely to allow normal functioning of mind and body.

1546. Waheguru, True Guru and True Saints are indistinguishable from one another. The True Guru and True Saints are in permanent union with Waheguru, in supreme bliss. Gurbani, Bhai Gurdas Ji, Bhatt Sahiban and Bhai Nand Lal Goya attest to the above truth.

1547. There exists a perfect conjunction between Waheguru and True Guru. Waheguru designates, empowers and authorizes the True Guru to act on His behalf. Therefore, the praise offered to Guru Nanak Dev Ji and other Sikh Gurus by Bhai Gurdas Ji, by Bhatt Sahiban and by Bhai Nand Lal Goya is the praise offered indirectly to Waheguru Himself.

1548. The advent of Guru Nanak Dev Ji ushered into the world unparalleled wisdom. This wisdom keeps destroying the fog of ignorance from the world and replaces the ignorance with light of wisdom. The spiritual descendants of Guru Nanak Dev Ji kept the light shining. Countless disciples of True Guru have and will benefit from the wisdom of True Guru in their pursuits of union with Waheguru. In keeping the light of Divine Wisdom shining forever, the role of Guru Gobind Singh Ji is pivotal. The sacrifices he made in his life time have put the roots of Sikh Religion in indestructible bedrock.

1549. Waheguru is present in the body as He is present everywhere outside of the body. The presence of Waheguru is experienced by the mind when the filth (*Mael*) that tarnishes it gets removed, with the impact of wisdom of True Guru.

The wisdom of True Guru establishes many emotional links with Waheguru. The mind of devotee gets endowed with profound love and deep reverence for Waheguru. Now, Waheguru who is present in the body is "seen" (Experienced) vividly by the mind. The loving and reverent mind experiences true nature of the mind of True Guru and True Saints. Their minds are saturated with love and reverence for Waheguru and hence they experience blissfulness in perpetuity (*Mahan Anand*).

1550. A disciple of True Guru, who has not yet been blessed with perpetual blissfulness, prays to Waheguru, True Guru and True Saints for the grant of blessing of perpetual blissfulness (*Mahan Anand*).

1551. Guru Nanak Dev Ji reminds us that it is the Eternal Mint, of Waheguru, from which the wisdom of True Guru emanates. Only those individuals benefit from the Divine Wisdom of Guru who be blessed with the Grace of God. By the Grace of Grace-Giver, disciples of Guru (devotees of God) enjoy the state of *Sehaj*: On-going, natural, blissful and effortless connectedness of mind with God, Guru and Saints, in reverence and love. They have intense enthusiasm for worship and they enjoy blissful devotion (*Sadeevi Aanand*) to Waheguru.

1552. How should one relate with the Creator who brought the most amazing creation into existence; has absolute control over it; sustains it; and then selectively destroys what He so desires to do?

One ought to bow before the Supreme Being in absolute reverence and in absolute humility. In so doing, one also automatically bows before Him with regard to all of His other known and unknown attributes. In addition, one also automatically bows before Him in view of the splendid attributes He creates in His devotee's mind, through the *Shabads* of Guru of Truth.

1553. He who seeks finds. He who seeks Waheguru finds Waheguru, with the help of Guru of Truth.

1554. *Gurbani* touches the intellect. *Gurbani* also touches the feelings. *Gurbani* is expressed in poetic form which augments its impact on the mind and draws it closer and closer to Guru and Waheguru.

1555. If *Gurbani* is sung with deep emotions as contained in *Shabads* of True Guru, then it is likely that the mind of singer and the mind of listener (devotee) would experience the presence of Waheguru inside the mind. The presence of Waheguru would also be perceived in the place where *Gurbani* is sung. Darbar Sahib, Amritsar (*Siftee da ghar*) often provides the above experiences.

CHAPTER 11
EPILOGUE

Waheguru pervades His creation. There is no place and no living body without His presence. The following is not a perfect example of how Waheguru pervades His creation but is illustrative to understand Waheguru's pervasiveness in His creation: Sunshine pervades through rays which emanate from the sun. In a similar manner, Waheguru pervades His creation through 'rays' which emanate from His self. These 'rays' pervade or 'shine' over the entire creation. These 'rays' enliven all bodies. These 'rays' also spread over all matter and all energies enabling them to perform their allotted functions. This truth enlivens a single celled organism as well as the baby of an elephant in the womb of his mother. This truth makes the sun shine, the stars twinkle in the sky and the galaxies form and deform. This truth creates the universe, destroys it, and recreates it.

The truth emanating from the Truth possesses the same infinite attributes as the Truth. Even though truth (*Jeev Aatman*) is in the body of every living person, yet only rare persons experience this truth about *Jeev Aatman*. These are the individuals whom Waheguru, the True One, selects for instruction by the Guru of Truth. The Guru purifies the mind of his disciple with his wisdom.

The truth (*Jeev Aatman*) inside the body causes all systems of the body to function. The absence of *Jeev Aatman* from the body results in death of the body. This truth is valid in case of any and all bodies, whether of an animal, human or the body of a plant.

Human beings possess *Surt*, meaning: Human beings are endowed with self-awareness and awareness of all that is outside of them. The reason that the *Surt* of every person does not observe and experience omnipresence of Waheguru is that mind's entrapment in falsehood—egotism or *haumen*—creates an opaque barrier between the *Surt* of a person and Waheguru. In disjunction of *Surt* with Waheguru, *haumen* flourishes and rules the mind of the person. It pollutes the mind with pervert thoughts. These thoughts are caused by *Maya* through five powerful motivators, namely: Sexual lust, anger, greed, love of the temporary and false, and egotism. The pervert thoughts of a person become the cause of that person's pervert and immoral actions. Such actions further pollute the mind. Waheguru can never be experienced by a sinful mind or an egotistical mind or an atheistic mind. Only a pure mind can experience Him.

The wisdom of Guru of Truth is the antidote of disjunction with Waheguru. A mind, which is made pure and humble by the wisdom of Guru of Truth, experiences the presence of Waheguru (The Kind, Loving, Eternal and Infinite One) within the body and everywhere outside of the body. The pure and humble mind now experiences the omnipresence of Waheguru who was not experienced as such, in the absence of wisdom of *Satguru* (Guru of Truth).

Inside the head of every living person, there is *Daswaan Dwaar* (The Tenth Door) which is invisible, intangible and distinctive from nine apertures of the body. It does not have physical form but has real existence, nevertheless. *Daswaan Dwaar* is the abode of *Jeev*

Aatma—'Ray' of the Self of Waheguru. Guru of Truth provides access to the *Daswaan Dwaar*, to *Jeev Aatma* therein and to Waheguru. Guru creates conducive sensitivities such as humility, reverence, gratefulness and love for Waheguru in the mind of his disciple. The mind of a devotee thus experiences the presence of Waheguru inside the body, with the sensitivities developed by the Divine Wisdom of Guru of Truth, Sri Guru Granth Sahib.

The *Baanee* (Wisdom) of Guru of Truth *is Unhad Baanee*, meaning: The precepts of Guru are not time-bound or space-bound. They are eternal. They are always valid and everywhere valid. They are infinite, for they are valid everywhere and relate to the Infinite. Guru's sermons are stated in recognition of the existence of Infinite One and Eternal One, and are in reverential praise of the Infinite One and Eternal One.

The *Baanee* of Guru of Truth is capable of transforming the mind of any person if he or she becomes an earnest disciple of the Guru. The mind, transformed and made *Kheeva* (Mellow) by Guru's instruction, experiences Waheguru within the body as well as everywhere outside of the body. Such a mind is devotionally connected with Waheguru and enjoys *Aanand* (Peace, happiness) in perpetuity. Such a mind experiences *Unhad Baaja* (Spritual Music), meaning: The mind enjoys music which can only be heard if the mind is attuned to Waheguru. *Keertan*, especially the type which is sung according to the prescribed melodies, is *Unhad Baaja* (Spiritual Music). The mind revels, listening to it. The devoted mind enjoys this blissful experience.

The state of mind in which the devotee is in perpetual and blissful connectedness with True Saints, True Guru and Waheguru is the state of *Sehaj*. Now the mind of devotee is in *Nijh Ghar* (Mind's true abode inside the body and in the presence of Waheguru in *Dasam Dwaar*). In the state of *Sehaj*, the devotee enjoys / experiences *Unhad Shabad* and *Unhad Baaja*.

In order for the mind to see / experience the Presence of Waheguru (The Kind, Eternal and Infinite Existence) in the mind it is imperative to cleanse the mind of impurities which have tarnished / smudged it. The mind can be purified only if an individual becomes an earnest disciple of the Guru of Truth, Sri Guru Granth Sahib. Equally important is to associate with the believers in God (*Sadh Sangat*) who are devotedly connected with Waheguru. A purified and devoted mind (*Shardhawaan* Person) experiences the Presence of Waheguru in the mind (*Hirda*). Waheguru is present in the body. But a mind smudged with the impact of sins, immoral actions cannot experience Him. A purified mind enjoys the blessings of Waheguru and is free of anxieties and worries.

A person with purified and devoted mind is blessed with the *Sehaj* state of mind and *Darshan* of Waheguru, moment to moment. The devotee becomes one with Waheguru and enjoys peace and happiness, in perpetuity.

The real goal of human life is to be blessed with the *Sehaj* state of mind. If the relationship is of harmony with God, then the devotee enjoys the best that human life offers.

With mind in the presence of Waheguru, the worshiper experiences *Anand* (Spiritual joy), poise and peace of mind. The mind is fulfilled and blessed beyond words. The worshiper now knows what *Unhad Baanee* (Knowledge of the Infinite as narrated by the Guru of

Truth) is; what *Dasam Dwaar* (Abode of Waheguru in the body) is; What *Unhad Baaja / Unhad Toor* (Music that pleases the Infinite –*Gurbani Keertan*) is; what *Nij Ghar* (Mind in the presence of Waheguru in *Dasam Dwaar* and able to enjoy Divine Keertan which pleases Waheguru) is.

A person may choose one of the two options. Either the *Surt* (Awareness) of mind is preeminently focused on Waheguru or the awareness of mind is preeminently focused on all that, which is besides Waheguru. In order to focus on Waheguru, One must relinquish egotism (*Haumen*). One must be humble, reverent and grateful to Guru of Truth and to Waheguru. In addition, one must love them. *Gurbani* fosters the knowledge to get rid of egotism. *Gurbani* also fosters emotional links of the mind with Waheguru.

According to Guru Nanak Dev Ji and other Sikh Gurus only one existence is Eternal. And the statements of *Gurbani* (Divine Wisdom of Gurus) about the eternal One are true eternally. He, who earnestly desires to be a disciple of Guru of Truth, must commit to absolute belief in the existence of the Eternal One (Waheguru) – *Sir dhar talee galee meree aaow*. The disciple thus committed then begins to learn Divine Wisdom which is expressed in *Gurbani*. The awareness of mind about Waheguru starts growing. The awareness grows both intellectually and emotionally. The Guru of Truth, Sri Guru Granth Sahib, leads the disciple to *Sehaj* awareness (state) of mind. In this state, the mind is naturally, effortlessly and blissfully connected with Saints, Satguru (Guru of Truth) and Waheguru. The mind experiences deep reverence and love for all three. Waheguru who is Omnipresent (Present in everyone, in everything and everywhere in the creation) is experienced now in the mind of his devotee. The devotee experiences Waheguru present in his *Hirda* (Mind) and devotedly worships Him, with love and reverence.

When a disciple bows before any of the Sikh Gurus with utmost reverence, he experiences as if he is paying the same intense respect to all preceding Gurus and also to those who became Gurus afterwards.

The wisdom and blessings of Sri Guru Granth Sahib do the following to the mind of a disciple: 1) The belief of disciple in the existence of Waheguru becomes indestructible, over time, 2) The emotion of being sheltered by the Guru and related emotions of love, reverence, humility, gratefulness of the disciple for Guru and Waheguru become profound in the mind of disciple. Because of these emotional links, the mind of disciple is now the abode of Guru and Waheguru. The s*habads* of Guru are experienced as if these are disciple's own, both intellectually and emotionally.

The journey of mind of disciple of True Guru to the destination of *Sehaj* may not follow a steadily ascending trajectory. The disciple may experience ups and downs on the journey to *Sehaj*. However, the steadfast pursuit of the disciple and help of the Guru are bound to end at the experience of *Sehaj* (Ongoing, automatic, permanent and blissful connectedness of disciple's mind with Waheguru, True Guru and True Saints). Starting with baby steps to connect with Waheguru (Low quality *Simran* and minimal understanding of *Gurbani*), the persistence of disciple to learn the wisdom in *Gurbani* of True Guru helps him to finally experience (*Unbhav*) Waheguru within the body and outside of it, everywhere. How long it

would take to reach the *Sehaj* state of mind depends on disciple's earnest effort to learn *Gurbani* and his destiny.

Guru Nanak Dev Ji reminds us that it is the Eternal Mint of Waheguru from which the wisdom of True Guru emanates. Only those individuals benefit from the Divine Wisdom of Guru who be blessed with the Grace of God. By the Grace of Grace-Giver, disciples of Guru (devotees of God) enjoy the state of *Sehaj*: On-going, natural, blissful and effortless connectedness of mind with God, Guru and Saints, in reverence and love. They enjoy blissful devotion to Waheguru (*Sadeevi Aanand*).

CHAPTER 111

A METHOD TO EXPERIENCE SEHAJ STATE OF MIND

A person may follow the following steps in order to make progress towards the mental state of *Sehaj*, which is to worship God steadfastly, continuously, effortlessly and joyfully:

- Do heart-felt supplications to the Guru of Truth, Sri Guru Granth Sahib, for acceptance as a disciple to learn Divine Wisdom from the Guru.
- Commit self to earnestly learn the Divine Truths from the Guru, in humility.
- Reflect on the following for a few minutes each day:
- The Guru of Truth, Sri Guru Granth Sahib, affirms that Waheguru (God) exists. He cares deeply for His devotees and He grants countless blessings for the wellbeing of his devotee's mind and body.
- Next pose these questions to self: Do I want to become a devotee of Waheguru? What does it take to become a devotee of Waheguru? What are the character traits of a devotee? What are the attributes of Waheguru?
- Start a dialogue within your mind regarding the above questions.
- Read a *Shabad* of Sri Guru Granth Sahib randomly, once a day and try to relate the meaning of *Shabad* with the above questions.
- You may begin with the verse of Sri Guru Granth Sahib which paraphrased means: "Devote to Waheguru with love, humility and reverence. Waheguru is nearest to you. He resides in your body and in all His creation. He grants all wishes of His devotee. He fulfills all hopes of His devotee. He destroys all afflictions the devotee may suffer from." This verse was given to me by my grandfather, Late Sardar Balwant Singh Bal, resident of Hazari Bhawan, village Butala, District Amritsar, Punjab to contemplate when I was perhaps 8 or 9 years old.
- Before you are able to read Gurbani fluently, you may refer to my book, "Gems of Divine Wisdom" and read the translation of *Shabads*.
- Each day over a period of one month, read a different *Shabad* and try to relate the meaning of *Shabad* with the above questions.
- Each day, write down the answers you have found to the above questions.
- Write down any other knowledge you have gained from the study of *Shabads*.
- Compare the difference in your views about the above questions, from day one to the end of one month or two.
- If you notice change in your views at the end of one month and think you have found the answers to above questions, then you are on your way to learn additional lessons of Divine Wisdom from the Guru of Truth, with devotion, humility, and gratitude.

- By continuing to learn from the True Guru, you will become a better person morally and spiritually.
- You will also benefit from a serious reading of the "Insights", stated in this book.
- The *Sehaj* state of mind is not easily achieved. But keep at it. Do not lose patience. The prize is of incalculable worth. Keep studying Divine Wisdom of Sri Guru Granth Sahib. Make this study a part of your daily routine. Also pray to Sri Guru Granth Sahib and Waheguru for the blessing of *Sehaj*.
- As your vocabulary related to the words of Sri Guru Granth Sahib becomes good, listen to *Keertan* at Gurdwara, on TV, radio and Internet. This will do a lot of good for you, spiritually.
- As soon as you are able to do *Paath* of Sri Guru Granth Sahib, start reading. At the earliest possible time, do a full *Paath* over a number of months, making sure that you know the meanings of all words in the verses. Take help from literature and knowledgeable people.
- Continue the studentship of Guru of Truth – Sri Guru Granth Sahib. Never give up being a disciple.

Arriving at *Sehaj* awareness of mind through persistent acts of devotion, noted under 'bullets' above, is not an easy undertaking. This approach to the destination of Sehaj is a tough undertaking. It requires a lot of hard work and an abiding commitment to learning from the Guru. The hard work is required to educate self in order to pursue a career; to make a living; to engage in self- improvement; to be a responsible family-member, to remain solvent; and to simultaneously be an earnest disciple of True Guru to learn Divine Wisdom. The learning of Divine Wisdom is a long and difficult undertaking. But the reward of *Sehaj* state of mind is absolutely worth the struggle and hard work.

SAT NAAM SRI WAHEGURU

PUBLISHER: PLEASE NOTE
BACK COVER OF INSIGHTS BOOK

Waheguru exists in His Manifest State because of His act of creation (*Sargun Saroop*) and He exists in His hidden State before His act of creation (*Nirgun Saroop*), according to the wisdom of True Guru. If the mind of a disciple of True Guru accepts the above truth unequivocally, then the disciple has absolute faith in the existence of Waheguru. The word "Waheguru" or the idea of Waheguru exists in the mind of disciple as a miraculously powerful reality. However the unequivocal acceptance, of infinitely attributed Waheguru by the disciple, may require prolonged discipleship of wisdom of True Guru in order to learn the thoughts and emotions embedded in *Gurshabads*.

If the Supreme Being, the possessor of unique and infinite powers over all creation, selects a person to love, to treat as His son / daughter, to be friends with, then He brings that person and the Guru of Truth together. The person as a disciple of True Guru successfully incorporates the precepts and emotions of wisdom of Guru, as expressed in *Gurbani*. Then the disciple is in union with the Supreme Being, in love and reverence for Him. The disciple experiences automatic, on-going and joyful connectedness with Waheguru.

The mind of disciple of True Guru (Devotee of Waheguru) becomes perfectly harmonious with the wisdom of True Guru. Then the wisdom of True Guru (*Shabads* of True Guru) and the mind of his disciple become united – *Surt da shabad naal mel ho janda*. The disciple and his Guru think and feel the same way about Waheguru.

Guru Nanak Dev Ji reminds us that it is the Eternal Mint of Waheguru, from which *Shabads* (Wisdom of True Guru) emanate. Only those individuals benefit from the Divine Wisdom of Guru who be blessed with the Grace of Waheguru. By the Grace of Grace-Giver, disciples of Guru (devotees of Waheguru) enjoy the state of mind called *Sehaj*: On-going, natural, blissful and effortless connectedness of mind with God, Guru and Saints, in reverence and love. The disciples of True Guru enjoy blissful devotion to Waheguru (*Sadeevi Aanand*).

Waheguru creates life on Earth. He sustains all life by providing for life needs of each in the following six kingdoms: Animals, Plants, Fungi, Protists, Eubacteria, Archaea bacteria. At any point in time, from the earliest to the current, the advent of new species has always followed three prior evolutions:

- The evolution of food needed to sustain each new species
- The evolution of niche for each new species to live in
- The evolution of protection needed by the body of each new species (e.g., fur for the polar bear).

All three evolutions stated above have always proceeded in a choreographed manner. The food chains have also evolved in a systematic way. Who is responsible for this amazing orchestration? The answer is: The Creator of species is. Furthermore, the above evolutions happened because of the pre-existence of Earth, Sun, Air, Water, Space and Fire. Who created these? The Creator (Waheguru) did.

FRONT COVER OF INSIGHTS BOOK

Please use the same symbol which was used for my book, "Worship of God with Sehaj". But "Khanda" should be in blue color. And the "Ik Onkar" should be in gold color. I am sending a picture.

I am sending my photograph. Use this.